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Endowment Orders, 1895?

Will the ability to name the vegetable and mineral products of Uruguay and Turkey be as useful to a boy throughout life as a knowledge of such subjects as those named above? The elementary education of our children is designed to include those subjects which will best fit the majority for practical life as citizens. With most children practical life begins when they leave the grammar school. The question as to course of study is chiefly one of selection; and should we not consider whether, in our public schools, certain of the more practical studies are not sometimes crowded out for the less useful ones?

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for Teachers, Parents
and Young People

BY

C. S. COLER, M.S.

"What we wish to appear in character, we must put into our schools. If, as teachers and parents, we permit selfishness, dishonesty and sham in children, we need not be surprised if we see these things in society and in the world."

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TO

DR. EDWARD ORTON,

PROFESSOR OF GEOLOGY IN OHIO STATE UNIVERSITY, AND STATE GEOLOGIST OF OHIO, WHOSE EXAMPLE AND WHOSE WORDS TO ME HAVE EVER BEEN AN INSPIRATION, THIS LITTLE BOOK IS RESPECTFULLY INSCRIBED.

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PREFACE.

This volume is designed for young people, their teachers, and their parents. Many of its precepts are garnered from addresses which the author has delivered at divers times and places.

Most of the selections and quotations will be appreciated as memory gems which may be used as exercises in the schoolroom—for reading aloud, or committing to memory, or even for informal discussion.

"The Christian teacher of a band of children," says Dr. Holland, "combines the office of preacher and parent, and has more to do in shaping the mind and morals of the community than preacher and parent combined."

The teacher impresses his predominant purpose upon the school. It has been my design to emphasize the fact that character building is the purpose which should be uppermost in the mind of the teacher. The principles which we wish to implant in character, we must inculcate in our schools. If as teachers and parents we permit selfishness, dishonesty, and sham in

our children, we need not wonder if we see these things in society and in the world.

"Let not unskillful hands
Attempt to play the harp whose tones
Are left forever in the strings."

The hearty reception accorded the first edition of this work has encouraged the publication of this new and larger volume.

C. S. C.

Education stands for Character.—Pestalozzi.

Character is a completely polished Will.—John Stuart Mill.

The crown and glory of life is Character.—Smiles.

Character is moral order seen through the medium of an individual nature.—Emerson.

The more we see of events, the less we come to believe in any fate or destiny except the destiny of Character.—Phillips Brooks.

"Though ruthless hands may tear them down
These walls to us so dear,
They'll not destroy the Characters
That started out from here.

Time's angry waves may lash the shore,
And blot out all beside,
Bright as the stars that shine above,
They shall for aye abide."

AIMS IN CHARACTER BUILDING.

"He who seeks one thing in life, and but one,
May hope to achieve it before life be done."

No great work can be accomplished without a definite purpose. The architect must have a plan. The artist must have an ideal. The reformer must see clearly what he would accomplish. The teacher must have a definite aim. He must see clearly what he would accomplish, and then, by wisdom and patience, labor to bring about that result. There are six things that it seems to me everyone who is engaged in educational work should strive to do for those who are under his care.

DISCIPLINE.

The first of these is discipline. I use this word in its true educational sense, that of strengthening the powers and faculties of the child in all things that are good and desirable.

The difference between the ordinary nail and the tempered and well-fitted watch-spring is brought about largely by different treatment of the same kind of material.

Discipline, well directed effort, will bring about comparatively as great a difference between the ordinary mind and the mind that is truly educated.

"Patience and work," says the old proverb, "change the mulberry leaf into satin."

It is discipline that strengthens the body and awakens all the powers and possibilities of soul.

It is discipline that quickens the sense of sight so that the eye sees readily and accurately all that passes before it.

It is discipline that enables the ear to distinguish between the most delicate sounds and the finer strains and harmonies of music.

It is discipline that enables us to appreciate and enjoy the odors and flavors of flowers and fruits.

It is discipline that develops the sense of touch so that, as in case of the blind, this sense may come to take the place of the other senses, even to telling the color of the rose.

It is discipline that awakens the fancy and enables us to produce combinations marvelous and unique.

It is discipline that arouses the imagination and sends it abroad in fields of invention, of discovery, of art, and of literature.

It is discipline that strengthens the memory and makes it ready, active and tenacious.

It is discipline that quickens the wits and invigorates the reasoning faculty, making it ready and accurate in forming premises and in drawing conclusions.

The philosopher's stone has at last been discovered—the thing that can turn the baser elements into gold. It is the well-disciplined mind.

It is for this that the student burns the midnight oil. It is this that writes our poems, lights our streets, and gives us every comfort of life.

It is this that develops

> "Those long reaches of thought
> That pluck bright honor from the pale-faced moon,
> Or dive into the bottom of the deep,
> Where fathom-line could never touch the ground,
> And drag up drowned honor by the locks."

There is a discipline of the heart, of the sensibility, also, and this discipline is of even greater importance than that of body or mind. An ounce of goodness will go farther than a pound of learning; or, as good old George Herbert puts it: "A handful of good living is worth a bushel of learning." The human heart is naturally indifferent and selfish. Something must be done to quicken the finer sensibilities of our nature and bring

them into harmonious activity with all that is good and true.

Later in life loss of friends, loss of property, loss of health, great sorrow and suffering will sometimes do this, just as being forced to carry a burden will develop physical strength, or as being forced to assume the responsibilities of an extensive business may call out the ability of mind to meet the emergency.

It should be the aim of all true education not to leave things to chance and to force of circumstances, but rather to fit the individual for such things as may become his lot.

The prayer of Socrates was, "Oh, gracious gods! Grant that I may be beautiful within." But what is it to be beautiful within? Is it not to be honest, to be sincere, to be true to the best that is within us?

In all true teaching the idea of conscience must receive due consideration. We need to impress upon the minds of our pupils that, "that little spark of celestial fire," like the compass of the ship, will guide us aright if we but do our part.

"What conscience dictates to be done,
Or warns us not to do,—
This, teach us more than hell to shun,
That, more than heaven pursue."

Then there is Duty, like the north star, also ready to direct our course.

But the will is also susceptible of discipline. I am inclined to attribute almost all the good and all the evil, all the joy and all the sorrow of this world to the Will. This may be putting it too strongly, but I do think that in all education and especially all education which has character building in view, the Will is of prime importance and is deserving of much more attention than we usually give it. We see for the most part what we will to see. We hear for the most part what we will to hear. We taste for the most part what we will to taste. We feel for the most part what we will to feel. We imagine for the most part what we will to imagine. We remember for the most part what we will to remember. We think for the most part what we will to think. We do for the most part what we will to do. In short, it is the will that has, or may be made to have, the controlling influence over body, over intellect, over sensibility, and over conduct.

Rosenkranz, in his "Philosophy of Education," says: "Education must lay stress on the truth that nothing in the world has any absolute value except Will guided by the right." Now, when

once the child has firmly settled in his own mind that things do not happen without a cause, and that his own will is first and primal cause for almost all that pertains to himself, he has gotten hold of a thought that will be of the greatest value to him all through life.

Dr. Harris says: "The fact that the child is capable of exercising his will power on his intellect is the fundamental fact that makes all education possible."

We thus see that it is by discipline—by systematic and careful exercise of body, of intellect, of sensibility, and of will,—that the principal object of education is accomplished, viz.: the building of a force of body and of soul that may go out in any direction, that may seek any worthy end that may be desired, and that may be able to accomplish any great and noble purpose.

ACQUISITION.

A second aim that every teacher or educator should have in view is acquisition on the part of those who are under his care.

Not only is the soul capable of activity in various ways, as in knowing, feeling and willing, but it is also capable of retaining the effects of this activity. The activity of soul in perceiving

through the senses, for instance, is one thing, and the effect of this exercise on the soul itself is quite another thing. The result to the soul of intellectual activity we call knowledge. The result of activity of sensibility we may term conscience, or duty. The result of activity of will becomes habit. All of these, knowledge, conscience, habit, enter largely into the great work of character building, and are worthy of the most careful consideration by every teacher.

The difference between the old education and the new consists largely in the fact that the old education attempted to interest the child in those things that he would use thirty years hence, while the new education believes in exercising the soul powers upon those things in which the child is interested to-day.

FALLACIES.

In the matter of acquisition there are certain fallacies that many teachers labor under all their lives. One of these is that the first years of the child's life are of but little importance in an educational sense. Froebel has done more than any other great teacher to correct this false notion, and the effort that is now being made to embody the Kindergarten as a part of our educational system is a step in the right direction.

Of all the recent educational movements, such as the study and application of methods, the recognition of psychology as the basis of educational systems, the effort to reach the individual among the masses, the revival of Herbartian ideas, of all of these there is none that in my mind is of so great importance as that of *child study* that is now being systematically carried on in this country and in Europe. One result of this child study is the increased interest that is everywhere taken in the life and sports of children. Another result of child study is to emphasize the importance, in an educational sense, of the first years of the child's life and also to bring to the front more than ever before the kindergarten ideas of Froebel, of Elizabeth Peabody, and of that noble band of teachers who are striving to carry out the ideas of these great educators.

Emerson attributed his early education and his habits of study for the most part to his aunt. Wordsworth paid a like high compliment to his sister of whom he said:

> "She gave me eyes,
> She gave me ears,
> And humble cares,
> And delicate fears,
> And love, and thought, and joy."

In years to come hundreds of noble characters will rise up to say this same thing of some kindergarten teacher in whose class they spent their happy childhood days.

The distinguished philanthropist, Elizabeth Thompson once said: "If I could live my life over again, I would establish in the country kindergarten schools for friendless children in the city."

Another fallacy of many teachers is the mistaken notion that intellectual development is everything. Squeers, we remember, laid great stress upon practical education, practical in the sense of doing something for the teacher. When the boy had learned to spell "hoss" he was sent out to curry Mr. Squeers' horse. When he had learned to spell "bottinney" he was sent to weed for an hour or two in Mr. Squeers' garden.

There was a time, too, even in this country, when the rod was considered as indispensable in all education. But little in advance of these notions is the idea that education is wholly intellectual, that mental discipline and acquisition of knowledge are the only things at which we should aim. We know that more people fail in life from lack of good morals than from lack of knowledge

and of mental shrewdness. Selfishness results from too much desire of acquisition.

In their ideas of education, the English, especially since the days of Dr. Arnold, place character first, and this seems to be the growing idea of the American people.

Now Will and Morals enter more largely into character than does intellect, hence it behooves us to give more attention to conscience, to duty, and to habit in education than we are accustomed to do.

Another fallacy is the mistaken notion that all minds develop in the same way and that every mind develops by slow and uniform steps, so that every day finds it just so far in advance of what it was the day before.

A very little knowledge of Psychology will reveal the fact that the powers of soul do not act separately and apart from one another, that intellect, sensibility and will are all closely allied, and that the best results are obtained when all the powers of soul are enlisted in one common cause and for one common purpose. Intellect without heart is cold and inert. Intellect without will is lazy and indifferent. When all its powers are exerted together the soul moves forward with a

bound that is often surprising even to the experienced teacher. A great light often breaks in upon the soul all of a sudden. We have a conversion, the lazy boy becomes industrious, the indifferent girl becomes zealous, the dry rod puts forth new branches, living waters burst out of the rock, and the desert blossoms as the rose.

Another fallacy is that there is but little hope for boys and girls who are dull at school. Emerson was not apt at mathematics, and his rank in college was greatly lowered on that account. Peter Cooper was regarded as a dunce when in school; so, too, was Froebel. Sir Isaac Newton and James Watt were referred to by their wise teachers as blockheads. Sir Walter Scott's teachers regarded him as half-witted.

In the race of life the faithful plodder will often succeed while the fitful enthusiast will fail.

Still another fallacy that I may mention is that time spent by teachers in the study of psychology is time wasted. Just as philosophy is the true basis of all knowledge so psychology is the true basis of the science of education. It is only by a careful study of psychology that we can get a clear understanding of the principles of education. We are aware of the fact that there are

some teachers who ridicule and others who denounce the idea that there is anything good to come out of the study of psychology in its relation to teaching.

We recall, too, that every progressive idea or movement was at first treated in a similar manner. Socrates and Christ were condemned for advocating doctrines in advance of their day. Galileo was imprisoned for teaching that the world moves round the sun. The pioneer chemist, Roger Bacon, was persecuted and his valuable works on chemistry were burned because he was said to employ magic. Copernicus, Kepler, and Newton were also persecuted and accused of attempting to "dethrone the Deity" because they saw the truth and published it. Buckland and Franklin and Descartes were denounced because of their discoveries and their teachings. Dr. Harvey, the discoverer of the circulation of the blood, was called a fool by the other doctors of his day. The idea of abolishing slavery was at first ridiculed and its advocates stoned in the streets. Quakers, Methodists and Campbellites all received their names as first applied in ridicule and derision. Republicans, Prohibitionists and Populists were all treated with contempt when these organizations first began.

In the light of history we need not be surprised then if the "new woman" and the "new education" should also come in for their share of criticism and contempt.

Drummond shows us clearly that the order of development in nature has been: (1) The inorganic or mineral kingdom. (2) The organic, or life kingdom, including plants and animals. (3) The psychic, or spiritual kingdom. He shows that after the appearance of the first of these kingdoms it was long ages before the appearance of the second, and that it is likely to be quite a while yet before the last of these, the spiritual kingdom, will receive the recognition that its rank merits and demands. When Franklin made his first discoveries in electricity someone sneeringly asked: "Of what use is it?" He replied by asking, "Of what use is a child?" And this may be our answer in regard to many things that are new to-day.

Acquisition in its relations to knowledge, to sensibility, and to habit, has been facilitated more by the light that Psychology has thrown upon the science of education than by any other means. It is a significant fact that the leaders of education in the United States, Harris, Hall, and Parker,

are all strong advocates of educational psychology. It is true that these men do not agree on all points, but then doctors and preachers do not all agree either. One of the most vital principles of any science lies in the fact that it contains something upon which all minds cannot agree. Such a science is philosophy. Such a science is psychology. Such a science is religion. Such a science is education. No matter what field of knowledge we consider just so long as there is one point upon which men cannot agree just so long is there bound to be investigation and growth in that science. Philosophy made rapid progress in the days of controversy between Stoics and Epicureans. Then came the controversy between Idealists and Realists and the end of this is not yet.

"It is by the collision of different sentiments," says Dr. Franklin, "that sparks of truth are struck out to enlighten the way of progress."

In the study of education the first thing is to consider the philosophy of the subject.

From the philosophy of education are derived the different systems of education; and from systems, general principles; and from principles of education are derived methods and devices.

From this it follows that principles of education should be in accord with the philosophy of education, that systems of education should be based upon principles of education, and that methods and devices should be in accord with systems of education.

Now, psychology furnishes more principles of education than all other sciences taken together. Methods and devices pertain largely to the individual teacher.

The individual is nature's darling, and in methods of teaching the greatest amount of freedom possible should be allowed to the individual. But the work of one individual must fit into the work of another or we can never hope to build up a system that will stand the test of ages.

ASSIMILATION.

But I must pass to the third aim of education, assimilation. The physiologist defines assimilation as the process by which the various elements of food are taken up by the system and made a part of the body itself, one portion becoming bone, another muscle, another brain and another blood. Now, in the real work of education, of character building, there is a similar process going on.

The soul like the body has the power of selection, and out of every exercise and experience of soul there comes more than mere knowing, feeling, and willing, more than knowledge, conscience and habit. For by the processes of assimilation the soul selects and makes a part of itself something of the results of all its experiences and activities, so that every person may truly say, "I am a part of all I have met." The fact of assimilation thus becomes the main feature of all character building. It is this that gives permanence, stability and genuineness of character. Through assimilation knowledge, goodness and benevolence are not mere exercises or results of soul activity, but they become a part of the real self, and it is only in this way that a union of the divine and the human is brought about. Without assimilation the effects of discipline and of acquisition will soon fall away and the individual will become as "sounding brass or a tinkling cymbal."

It is evident then that without attention to assimilation there can be no genuine character building, no true education. The parable of the sower is applicable here. The grain that springs from shallow soil soon withers and dies. The education that lacks assimilation cannot long

endure. Now in order to promote assimilation it is not necessary that we should comprehend fully the whole process of its doing any more than in order to produce feathers it is necessary to understand just how, through the process of physiological assimilation, grass eaten by the goose becomes feathers. But in all true education we must conform to the conditions necessary to assimilation. What are these conditions? (1) That the processes of Discipline and of Acquisition conform to the laws of soul development. In this psychology comes to our aid. (2) Time is essential to all true education. One of the worst features of our public schools, as now conducted, is the great haste in taking children over subjects before they are able to comprehend them. (3) There must be development of consciousness. Hence the importance of quiet, of pleasant surroundings, and of self-reliance. (4) There must be proper incentives. Of these none are better than loyalty to conscience and fidelity to duty. (5) There must be the proper spirit permeating the home, the school, the church, and thus surrounding the child, if possible, every hour of his life.

The daffodil in springtime will push aside the hard clod and lift its head above the ground, but it will not bloom unless the breezes are warm and favorable. So the soul may be susceptible of discipline and capable of acquisition under almost any conditions, but it will not assimilate except under the most favorable circumstances. The spirit, the atmosphere of the home depends for the most part upon the parents. The spirit of the school depends upon the teacher. "What manner of spirit are you of?" For the teacher, and especially for the primary or kindergarten teacher, this question is of first importance.

APPRECIATION.

In the age in which we live and in the land in which we live I venture to say that as many people fail in life from lack of appreciation as from lack of any other one thing. "Come easy, go easy," is a trite but true saying. Boys and girls pass through our schools and colleges without any appreciation whatever of the educational advantages that they enjoy. They receive their diplomas and then come home "to live with the old man" as complacently as if that is the only way to do. They seem to have no sense of duty, and no desire or determination to do something and

be something in turn for what they have received. This is true of college graduates as well as of graduates of our high schools, and it is especially true of boys and girls who live in the city. Why is it that country boys after working all summer, and perhaps, doing chores in the winter to pay for their board often graduate at the head of their classes and become the best professional and business men that we have? It is asserted that three-fourths of the leading professional and business men of our cities spent their early life in the country. I attribute this largely to the fact that the sense of appreciation has been awakened in the country boy, and he sees the importance of hard work and the value of the opportunities that he enjoys.

One man will bring up a large and respectable family on a little farm of twenty acres, while another man who owns two thousand acres of just as good land will be always in debt, and his family will be a curse to the community in which he lives. Appreciation often makes the difference; and so with education. One person will make more out of a common school education than another will make out of a university education.

The young man or the young woman who graduates from the high school, and who has learned while there that there are other things that are right besides right triangles, and other things that are true besides true discount, and who has learned to love study and to love good books will be more likely to make a success of life than will that one who graduates at Yale or Harvard and who while there contracts habits that will be a detriment to him ever after.

Our public high schools should be run for the greatest good of the greatest number, and not for the aristocratic few; they should be for the community in which they are located and not for some college sixty or a hundred miles away.

But young people need to be taught to appreciate other things besides education. They need to be taught to appreciate the homes in which they live. They need to be taught to appreciate this country in which we live and this government under which we live. They need to learn the great lesson, that the highest good and the greatest happiness do not come from seeking one's own selfish ends, and that the age in which we live is just as full of opportunities as any age that has ever been. When this sense of appreciа-

tion has been awakened as it should be, our young people will no longer "see men as trees walking," but their lives will abound in noble work for others. They will be a blessing to their country and an ornament to their family.

In the great work of character building the true teacher has an influence that is greater than lessons and books. He sees beneath the crumpled vest and dirty jacket to the real worth of the child. He comprehends clearly the fact that text books do not contain all knowledge; that progress in soul development cannot be estimated by pages; that it is not necessary that a child should be perfect in one branch of study before taking up another; that knowledge alone is not enough; that goodness alone is not enough; that will power alone is not enough, but that his work is, so far as he is able, to develop the whole being of the child, and to awaken in him appreciation of all that is good and true.

ASPIRATION.

Let us teach the youth not only to acquire, to assimilate, and to appreciate, but also to *aspire*, to be filled with a great desire to be something and to do something in the world in return for what they have received.

If we turn the pages of history we find that from the Christ down to the good man who died yesterday in our midst, he is greatest who is willing to be the servant of all. Selfishness blights the usefulness and happiness of many a life. The story is told of an old minister who was making his way along the road through a heavy mist when suddenly he saw something that looked like a monster. As he came near to it he saw that it was a man, and when he came still nearer to it he saw that it was his own brother. And so it is that by coming nearer to our fellowmen, we see them not as monsters, but as brothers of one great family whose mission it is to work together for the good of all.

There are many ways by which the enthusiastic and wide-awake teacher may arouse young people to be something and to do something for others. He can cite the example of noble men and women. He can encourage his pupils to read good books and to build up a library of their own. He can invite worthy citizens and friends of education to give occasional talks before the school. He can organize his pupils into societies and reading circles and get them to do something for others and thus teach them the duties they owe to society and the community in which they live.

The lessons thus taught may not produce immediate results, but like latent heat, they will sooner or later manifest themselves in the lives of those who hear.

It is impossible to tell what good may result to a young person from the reading of a good book. Dr. Franklin attributed the success of his life, as we know, to a little book called "Essays to do Good," which chanced to fall into his hands when he was a boy. Franklin's own "Autobiography" has helped thousands of boys in a similar way.

Emerson's little book "Nature," inspired John Tyndall to become one of the greatest of scientists.

It was Weem's "Life of Washington" that fired Lincoln and led him to remark to the Crawfords for whom he worked: "I don't always intend to grub, shuck corn and split rails. I'll be President yet! You may smile at that if you will, but I'll study and prepare myself and when the chance comes I'll be ready for it!"

Loyola the founder of the order of the Jesuits was inspired to his great work by reading "Lives of the Saints," which some good lady left on his couch when he was a wounded sailor. Luther was inspired to his great work by reading the

"Life of John Huss." Cary, the missionary, was led to begin his great work by reading the "Voyages of Captain Cook." Says George William Curtis: "The dreams of the young men lighting up the future with human possibilities, become the deeds of the old men dignifying the past with human achievement."

When the spirit of aspiration has been awakened in a young man, he will not be found for a year or two after graduating from school, loafing about the streets, living at the expense of his parents, and waiting for "something to turn up."

Desire is one of the greatest things in the world. What we in secret pray to ourselves for is always sure to come. "What we wish for in youth," says Goethe, "comes in heaps upon us in old age." Hungering and thirsting after knowledge is what makes the scholar. Hungering and thirsting after virtue is what makes the saint. Hungering and thirsting after noble action is what makes the hero and the reformer. The same is true in getting wealth also. Some people are poor because of natural infirmity or inability to work, others because of bad economics in some way. But for the most part people are poor because they have no strong desire to be otherwise.

In virtue and morals also some people are weak because they have inherited low and depraved natures, others because of their surroundings; but for the most part when people are morally weak it is because they have no strong desire to be different. Likewise ignorance may be due to mental weakness, or to poor opportunities, but for the most part it is because of lack of desire to gain knowledge. But says Emerson, "Nothing is impossible to the man who can will." Even desire is under control of the will, and it thus lies within the power of everyone to create and foster the incentives that shall largely determine his character and his career.

It was desire that led Garfield to quit the canal boat and seek that knowledge that made him a power for good. It was desire that enabled Lincoln to accomplish what he did. It was desire that caused Edison to spend his days and nights in studying out inventions that have been the means of enlightening the world. It was desire that caused the elder Vanderbilt to work day and night on a ferry-boat for years, and his wife to keep boarders in order that they might get a start in life. It was desire that enabled Horace Greeley, a green country boy, to become one of

the most influential men of his day. It was desire to do good that caused Elizabeth Peabody to devote her life to kindergarten work in this country —a work that in years to come will link her name inseparably with Pestalozzi, Froebel and Horace Mann. Without desire there can be no such thing as aspiration, for aspiration is desire.

So long as a soul is satisfied with its present accomplishments and surroundings there is but little hope for its growth and improvement.

"We are better for the longing,
Stronger for the pain,
Souls at ease are nature wronging;
Through the harrowed soil come thronging
Seeds in sunshine and in rain.

"The thing thou cravest so waits in the distance,
Wrapped in the silence, unseen and dumb,—
Essential to thy soul and thy existence,—
Live worthy of it, call, and it shall come."

If he is considered a benefactor who causes two blades of grass to grow where now is only one, how much more is that teacher a benefactor who can inspire young men and young women with a desire to become useful and noble citizens.

EXPRESSION.

There is another aim of education that I desire to consider briefly and that is Expression, or the ability to communicate that which has been acquired. "The man," says Emerson, "is only half himself, the other half is his expression."

Dr. Johnson says: "To know how to say what other people only think is what makes men poets and sages."

One seldom brings his faculties to bear with full force upon any subject till he strives to express it clearly and forcibly to others. "Great thoughts," says Dr. Channing, "are never fully possessed till he who has conceived them has given them fit utterance."

In our efforts at expression dim conceptions grow bright, new thoughts and suggestions come to the mind, and things are seen in their relations as never before. Our power over others consists not so much in the knowledge we possess as in our aptness of expression.

Altruism gives rise to the most effective expression. The orator is at his best when he is advocating some great and noble cause. The Sermon on the Mount, Paul on Mars Hill, Cicero in defense of his country, Patrick

Henry and liberty, Webster and disunion, Lincoln and the field of Gettysburg are examples of this.

The painter, the sculptor, the inventor, the composer of music, the poet, the orator, all strive to express that which is within the soul. It is through expression that "The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel." No system of education can afford to overlook the art of expression. The principal forms of expression are Speaking, Gesture, Composition, Music, Drawing, Painting, Writing, Manuel Training, Designing, and Architecture. To these may be added *personality*, or the power of personal presence. Speaking, or vocal expression, is of prime importance in all education, and is too frequently overlooked. Our pupils write, write, write, "till the fingers are weary and worn." We need to give more attention to oral recitation, to declamation, to debate, and to extemporaneous speaking. Gesture should not be neglected. Calisthenics and Pantomime are helpful by way of securing graceful and appropriate gesture. Elocution, if properly taught, is a most excellent study,

and aids in expression as much as any one thing. Music is closely related to elocution and not only serves as a means of vocal expression, but is also one of the best means of developing the emotions and of calling out the better sensibilities of the soul.

Next to vocal expression I would mention Composition—the power to express thought in written language. Composition should grow out of nature studies and language lessons. The first requisite of successful composition is *to be able to think.* Hence the importance in all school work of *waking up mind,* and of getting pupils to *think for themselves.* First efforts at composition should be free and not subject to too much criticism. After a while attention should be given to the paragraph and to natural and logical arrangement of paragraphs.

A plow was once sent to a barbarous tribe of people. They hung it over with ornaments and fell down and worshipped it. This is something like our treatment of language in public schools. By insisting upon too much technical grammar pupils are often kept from reaching the rich fields of literature that it should be their pleasure and their privilege to explore.

Demosthenes, Seneca, Fenelon, Voltaire, Rousseau, Montaigne, Dante, Galileo, Franklin, Gibbon, Pope, Burns, Byron, Moore, we are told, acquired their excellent style not by studying grammar, but by studying and imitating the writings of others.

Drawing, Painting, and Writing form another group of studies that are most helpful in expression. I do not mean to consider these subjects in an *artistic* sense, but in their relation to a general education. There are many ways in which every educated person can use drawing and coloring as a means of illustration and in this way do much to facilitate expression. Drawings should be accurate and suggestive. There is no good reason why every well educated person should not write well. Legibility, rapidity, and beauty are the essential features of good writing. Another most excellent mode of expression is Manual Training. Man is a trinity of three great forces, the head, the heart, and the hand. The head is indicative of thought and of thinking. The heart is indicative of feeling or of experiencing pleasure and pain. The hand is indicative of doing and of making. It is only in a combination of these three forces, the head, the

heart, and the hand, that the most typical human being is to be found. I fully agree with Col. F. W. Parker when he says that Manual Training has done more for the human race than the exercise of any, if not all, of the other modes of expression. The time must soon come in the history of education in America, if indeed it has not already arrived, when we must pass from the age of theory and of speculation and enter upon the age of doing. If Character Building is to be the chief aim of public school education, it were well to ask ourselves what type of character we have in mind. The highest type of character is found in man, thinking, feeling and doing. Well rounded character is the result of a well rounded education.

One of the truest marks of genius is to be able to give its conceptions such expression that they may readily find their way to other souls. It is not enough that our pupils leave school with minds replete with knowledge and with faculties well disciplined. It is not enough that they assimilate much of the good that comes to them through teachers and through books. It is not enough that they aspire to be something and to do something to make the world better. Added to

all these accomplishments there must be the ability to express that which is within themselves, to make themselves effective; in short, to do something that is worthy of a thinking, feeling, and willing being, such as man acknowledges himself to be. "A man passes for that he is worth." Discipline, Acquisition, Assimilation, Appreciation, Aspiration, Expression—these, then, are ends at which every teacher should aim. If any one of these is most important I should say it is Aspiration, for Aspiration means, or ought to mean, Altruism—doing something for others, and thus following in the footsteps of him who taught as no other man has ever been able to teach.

"He only lives who serves."

As teachers laboring in the great cause of education, we cannot do better than to take this for our motto:

"In essentials, unity;
In non-essentials, liberty;
In all things—charity!"

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, instill into them just principles, we are then engraving that upon tab-

lets which no time will efface, but will brighten and brighten to all eternity."

SUGGESTIVE QUESTIONS.

1. Why is it important that the teacher should have definite aims?

2. Show how systematic use develops body and soul?

3. What do you know of George Herbert? Of Rosenkranz Of Froebel? Of Dr. Arnold?

4. Who was Socrates? What was his method of teaching?

5. What are educational fallacies?

6. What is meant by Herbartian ideas?

7. What is meant by "Child Study?"

8. What do you know of the Peabody sisters?

9. What do you know of Franklin? Of Drummond?

10. What is meant by "philosophy of education?"

11. Is "assimilation" a good educational term?

12. What conditions are favorable to assimilation?

13. What is meant by "atmosphere of the school room?"

14. How may children be taught to appreciate?

15. What eminent men who were born in the country can you mention?

16. How may aspiration be taught?

17. What book has influenced you more than any other?

18. What is your opinion of "novel reading?"

19. What is meant by expression?

20. How may expression be taught in literary work?

Chisel in hand stood the sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel-dream passed o'er him.

He carved that dream on the shapeless stone,
With many a sharp incision;
With heaven's own light the sculptor shone—
He had caught that angel-vision.

Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the time when, at God's command,
Our life-dream passes o'er us.

Let us carve it, then, on the yielding stone,
With many a sharp incision,
That heavenly beauty we make our own,
Our own that angel-vision.

—Bishop Doane.

PSCHYOLOGY OF CHARACTER BUILDING.

"A cultivated man, wise to know and bold to perform, is the end for which nature works."—Emerson.

Man's truest greatness lies within himself. The real measure of the man is not in pounds avoirdupois, nor in dollars and cents, but in strength and richness of soul. The human soul, like the flower, is destined to growth and development. Like the flower, also, it gathers its beauty and its fragrance from sources of which we are little aware. Both are susceptible of culture. Culture in its truest sense differs from education, implying as it does greater development of the sensibilities and greater assimilation of knowledge. Time, leisure, manners, society are all necessary to culture. All true culture and all true education lay greater stress upon the soul than upon anything else. For the soul all things exist. For it stars hold their courses and systems revolve in obedience to law. For it worlds were created and the Son of Man came to earth to teach the ways of God. The soul puts all nature under tribute to itself.

"Sun and moon shall fall amain,
Like sower's seed into the brain,
There quickened to be born again."

Thoroughness and breadth are characteristic of all true culture. The truly educated man is a man in all his faculties and in all his powers. He has perception, memory, imagination, reason, conscience, affection, will, and all these fresh, vigorous, and active, go to make up a spirit of intellectual life that animates his every act. His character is not a passive thing for outward circumstances to shape and modify. The highest type of character is not without honor also. Shakespeare says:

"My honor is my life,
Both are born in one;
Take honor from me,
And my life is done."

The ideal teacher never loses sight of the ideal man and ideal woman. He looks well to the future. He sees beneath the crumpled vest and dirty jacket to the real worth of the child, and then, like the sculptor, makes every stroke tell to bring the angel form out of the rough marble. The ideal teacher is above petty jealousies. He has opinions of his own, but he is willing that others may have opinions also. He rejoices to see every one

"Do all the good he can,
In all the ways he can,
To all the people he can."

In this he is following the Great Teacher.

"Some will hate thee, some will love thee;
Some will flatter, some will slight;
Cease from man, and look above thee—
Trust in God, and do the right."

Society is in many ways antagonistic to the highest development of the individual. Character is too often overlooked. Fashion and custom rule supreme. Not by looking at what society wants, but by a deep and careful study of what our own nature wants, are we developed to the highest degree. "Every brave heart," says Emerson, "must treat society as a child and not allow it to dictate."

Good company have they
  Who by themselves do walk,
If they have learned on holy themes
  With their own souls to talk.

Not on the outward world
  For inward joy depend;
Enjoy the luxury of thought,
  Make thine own self thy friend.

Not with the restless throng,
  In search of solace roam,
But with an independent zeal
  Be intimate at home.

Motives and deeds review,
  By Memory's truthful glass,
Thy silent self the only judge
  And critic as they pass.

So shalt thou find at last,
  Far from the giddy brain,
Self-knowledge and self-culture lead
  To uncomputed gain.

—Mrs. Sigourney.

CONSCIOUSNESS.

"My mind to me a kingdom is;
Such perfect joy within I find,
As far excels all earthly bliss,
That God or nature hath assigned."

It is to consciousness that we must appeal for the true test of genuine culture and character. "The soul is always true to itself." I am what I am and my own consciousness testifies to me clearly as to my worth.

No education is complete without the proper development of consciousness.

There is, of course, such a thing as "abnormal" consciousness, and some writers go so far as to discourage the development of consciousness.

They say:

"The centipede was happy quite,
Until the toad for fun,
Said, 'Pray, which foot comes after which?'
This worked her mind to such a pitch,
She lay distracted in the ditch,
Considering how to run."

One writer says: "Only instinctive action is swift, sure, and firm."

We grant that the best action of both soul and body is unconscious action.

But it comes to be unconscious action largely by practice and repetition.

Consciousness is the power of the soul to know (1) its own existence, (2) its own relations, (3) its own acts and states.

It is an infallible instinct of the soul itself, the action of which is superior to all its other fundamental exercises. It is the inner light, revealing the phenomena of the inner world just as perception reveals the phenomena of the external world.

Consciousness is to the powers of the soul what the gardener is to the flowers under his care.

Dr. Hopkins says: "Consciousness is the knowledge, by the mind, of itself as the permanent and indivisible subject of its own operations."

He further says of consciousness that it is universal, that it is not a faculty, that it does not exist alone, that it is infallible, that it is not under the control of the will, and that its office is to bind all the operations of the mind into unity.

It is the basis of modern philosophical study.

"I think," says Descartes, "therefore I am." We thus see that the nature of consciousness is such as to make it an essential factor in the de-

velopment of all the fundamental operations of mind and soul.

Lack of consciousness means lack of depth.

Here it is that we meet with one of the greatest defects of our popular education. The power of spiritual nature is wanting. Knowledge stops short of its end.

Experience touches only the surface. The depths of vitality of the soul are not reached.

Our pupils become shrewd, sharp, and competent, but it is all at the expense of the self-searching power, of deep-seated consciousness, of genuine culture.

"The object of education," says Bishop Spalding, "is to make men good and reasonable, not to make them smart and eager for possession and indulgence."

The man of true culture is more than a highly polished piece of apparatus.

Facility and force cannot satisfy his demands.

Knowing the power of prejudice, the fallaciousness of reason and of conscience, he carries a large, genial, purified heart into every pursuit of life.

Such a man is not a thinking machine, but a thinking soul.

He scorns any proposal whose object is simply to coin his ability and his powers into gold.

His influence for good is felt wherever he moves.

He has a manly self-reliance and heeds not siren voices that would turn him from his course.

The music of his own soul outrivals the sweetest notes that Orpheus ever sung.

He knows

"What and how great the virtue and the art,
To live on little with a cheerful heart."

He feels

"What nothing earthly gives nor can destroy,
The soul's calm sunshine and the heart-felt joy."

For the great work of culture we are everywhere surrounded with the amplest means.

It is the mission of the teacher to arouse curiosity, to awaken desire for knowledge, and to create the habit of careful and systematic observation.

Emerson says: "Every object of nature serves for use, for beauty, for language, or for discipline."

By intelligent labor the materials and forces of nature are made useful to man.

Wind and water serve him. The lightning of the heavens is made obedient to his touch. The stars guide his course. At every step of his progress he avails himself of a yet greater agency, a more hidden law or a more subtle force, to aid him in executing his earthly sovereignty.

Man changes the forest trees into a habitation of beauty.

He polishes the rude stones and forms them into monuments to commemorate his deeds.

He touches the canvas and makes it glow with forms of passing sweetness. With his magical hand he produces sounds that rival "the music of the spheres."

By his ever contriving ingenuity he transforms the materials of nature and multiplies wonders more rapidly than commerce can diffuse them. But man cannot live by bread alone. The growth of consciousness is worth more than the maturing of intellect for merely utilitarian ends. We need to return a little to the old-time principles of "education for education alone." Out of the powers and possibilities of our own nature to become, through consciousness, all that a true soul ought is an achievement far more commendable than the acquisition of wealth or of fame. Cul-

ture brings this possibility within the reach of everyone. In a degree it makes man master of his fate and enables him, as the poet says:

"To build a new life on a ruined life,
To make the future fairer than the past,
And make the past appear a troubled dream."

In the hour of thoughtful meditation, of earnest self-searching, it is possible for man to experience a change within himself that is beyond his power of comprehension, and, like Bunyan of old, to walk forth among his fellow men a more impressive wonder than the whole material world can show.

No matter how firm our belief in the material world, when we come to consider the psychological side of education, we cannot but agree with Sir William Hamilton, who says:

"Man, indeed, must know,
There is but little here below,
Except what in himself is found."

Swedenborg was wont to say that every person creates his own heaven or his own hell.

Milton says:

"The soul is its own place,
And contains a heaven in itself,
Or in itself a hell."

Spenser expresses the same thought:

"So every spirit, as it is most pure,
And hath in it the more of heavenly light
So it the fairer body doth procure
To habit in, and it more fairly dight,
With cheerful grace and amiable sight,
For, of the soul the body form doth take
For soul is form, and doth the body make."

Emerson puts it thus:

"There is no great and no small
To the soul that maketh all;
Our deeds still travel with us from afar,
And what we have been makes us what we are."

Another says:

"Every soul builds for itself a house,
And beyond its house a world,
And beyond its world a heaven."

"The soul," says Victor Hugo, "is the only bird that carries its own cage."

Character, in the broadest and best sense of the word is the true purpose of public school education. Both character and culture are developed for the most part from within. They have to do with the soul, with its relations, its acts, its states, its purposes, its possibilities. Hence the importance of consciousness. The culture of intellect that ends in intellect is but a fleeting good. The great fountain of truth is in the sensibilities.

"It is the heart and not the brain,
That to the highest doth attain;
And he who followeth love's behest
Far excelleth all the rest."

Too much of our education touches only the surface. A book is mere paper unless it enters character. Science, art, philosophy, poetry, religion are only childish amusements unless they enlarge and ennoble the soul.

It is by a careful study of the growth and phenomena of the soul as revealed by consciousness, and by wisely determined force of will that we become master of ourselves and of the powers we possess.

The school is an organism in which every cell has consciousness.

Our public school system is a noble institution. But does it not fail in this matter of developing consciousness and will? Does not the rapidity with which children are taken from one branch of study to another tend to destroy depth of consciousness and to cultivate the habit of shallowness and sham?

Do not the "aids" and artificial "methods" of teaching leave too little for the child to do for himself, and thus deprive him of the opportunity

and the means of developing will power and of forming desirable traits of character?

It is better for the child to fail of promotion than to be carried along by the teacher.

Nature's method of teaching is to address the whole being of man. She does not remove all difficulties. She appeals to the individual. She is no separator. Where she offers poetry there she offers philosophy. On the records of the past she has written the prophecy of the future. She is no respecter of persons. The rudest peasant may drink deeper at her fountain than the most pretentious scholar. The Maid of Orleans leads to victory the disheartened hosts. The rugged rail-splitter becomes the leader and the idol of the nation. The humble blacksmith, Buritt, is called from the anvil and given the highest honors for scholarship that America and England can confer. The newsboy, Edison, self-taught and self-maintained, outstrips the college graduate.

The constant aim in all education should be to get at the heart of things and not be content to rest with outward forms.

For us, nothing is really true until it has passed through intellect and penetrated the soul.

Nothing from without becomes a power within till it blends itself with the moral majesty of our being.

There is a pleasure that comes to the tiller of the soil as he looks over his fields of grain and grazing herds and realizes that it is by his own toil that they have been produced.

There is a pleasure for the architect as he looks upon the finished structure of his own hands.

There is a pleasure for the artist as he puts the finishing stroke on the piece of work before him, well knowing that it is good.

There is a pleasure for the scientist as he unfolds some hidden truth in the realms of the material world.

There is a pleasure for the author who has completed his masterpiece and finds that it meets with the approval of the world.

There is yet a greater pleasure for the person who has built up for himself a noble character and wisely and prudently improved every talent that was within his power.

If "an honest man is the noblest work of God," a godlike character is the noblest work of man.

For the great work of culture the whole universe is accessible to every mind.

Earth, air, water, the sky above us, the grass beneath our feet, all are symbols of higher and better things.

The history of the past, the aetivity of the present, the infinite faculties of the mind, the finer sensibilities of the soul, the hopes we have for the future—all prompt us to a life of culture and of noble action.

Culture—Character Building in its broadest and best sense—should be the aim of every life. As Daniel truly says:

"Unless above himself,
He can erect himself,
How low a thing is man."

But when brought up to the highest and best of which he is capable of becoming, we may with Shakespeare say:

"What a piece of work is man!
How noble in reason!
How infinite in faculties!
In form and moving, how express
And admirable!
In action, how like an angel!
In apprehension, how like a God!"

SUGGESTIVE QUESTIONS.

1. What difference between education and culture?

2. How would you define Honor?

3. How would you distinguish between consciousness and self-consciousness?

4. What do you know of Dr. Hopkins? Of Descartes?

5. How may the teacher arouse curiosity?

6. How cultivate the habit of observation?

7. Show how man controls the powers of nature.

8. What is meant by "education for education alone?"

9. What do you know of Bunyan? Of Sir William Hamilton?

10. How do order and quiet tend to develop consciousness?

11. What is the effect of taking children over studies they cannot comprehend?

12. What do you know of Burritt? Of Edison?

13. Name some of the elements of a desirable character?

14. Who said "An honest man is the noblest work of God?" Is it true?

15. How are we to judge character in others? In ourselves?

"There is no thing thou canst not overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn
Makes thy whole life forlorn
And calls down punishment that is not merited."

"Pry up thy faults with this great power, Will!
However deeply bedded in posterity,
However firmly set,
I tell thee firmer yet
Is that vast power that comes from truth's immensity."

—Ella W. Wilcox.

WILL POWER.

"The Will is transcendental."—Dr. W. T. Harris.

Consciousness of itself is not enough to effect the work of character building. There must be a resolute and unyielding force of will calmly and patiently put forth. The body must be made to do the bidding of the soul. The mental faculties must be directed and energized; the whole moral nature must be subdued and brought under control.

This is the work of the Will, and it is thus that the *Will* becomes the most important factor of character building.

One of the greatest forces in the world is man, and one of the most irresistible forces in man is his will. When the soul gathers its forces together and makes the final resolution to accomplish some noble deed, then it is that mountains sink into mole-hills and man becomes indeed the vicegerent of God. The world stands as it is to-day because of a few such resolutions made and carried out. Science and art would be mere fanciful dreams if the strong will did not execute their conceptions and designs.

It is thus that the dreams and speculations of one age become the realities of the next.

But it is in relation to sensibility that the will is of greatest importance in character building.

It is in the realm of sensibility also that consciousness and will power are brought most closely together.

Whether the appetite for strong drink or for narcotics shall characterize or control the individual depends upon his power of will. And so with all appetites.

The desires, too, are subject to the will both as to the object desired and the intensity with which they are exercised. We are warned against covetousness, inordinate ambition, vanity, selfishness; we are exhorted to be industrious, self-sacrificing, generous, and this, on the ground that these characteristics are largely a matter of choice with ourselves.

The will has the controlling influence over the affections also.

Love of kindred, love of country, love of humanity, gratitude, sympathy, pity, are all to be cultivated and made part of our very being.

On the other hand, anger, resentment, revenge, jealousy, ingratitude, selfishness, are to be put

down and cast out so that the soul may know them no more.

This, too, must be done by the will, if not directly, then indirectly, by placing the soul in such attitude to some other influence that the desired result may follow.

Praise for performing, or censure for not performing this important work of culture in relation to the affections goes to show that it is dependent upon the free will of the individual.

The emotions, beauty, grandeur, sublimity, cheerfulness, happiness, joy, and even conscience, are largely under the control of the will, and hence enter into the great work of culture.

It is due to the strong will that new worlds have been discovered, that continents have been spanned by wire and rail, and that we talk with persons across the sea almost as readily as with our neighbors across the street.

In war the victory has almost invariably fallen to the leaders of strongest will.

Caesar, Hannibal, Napoleon Washington, Grant, are examples of what determination and perseverance can accomplish.

Politics is but little more than a war of wills.

And thus we might go on from the greatest to the most trivial affairs of life, and everywhere we should see that success remains for the persons who can will.

The strong will is of the greatest importance in forming character.

Bad habits must be broken up.

Good resolutions must be carried out. In short, it is the strong will, kept well in hand, that gives self-control, self-respect, and dignity and strength of character.

But the influence of the will does not stop here. It reaches down to conduct.

It is able to exert a stronger influence over the body than any other power of the soul. Many persons die because they do not will to live.

The strong will triumphs over difficulty and defeat. We recall how Demosthenes stammered and failed in his first efforts as an orator, but how he finally carried everything before him.

Garrison was not able to command attention when he began his great work, but he said, "I *will* be heard!" and we know the result.

When Disraeli, the Jew, first spoke in the English House of Commons, he was laughed at and howled into silence. He calmly said, "The

time will come when you *will* hear me!" And he made his word good.

The will also has the controlling influence over all the other powers of the soul. The intellect with its faculties of perception, of representation, of elaboration; the sensibilities,—emotions, appetites, affections and desires,—all these may be made subservient to the will.

All writers on ethical and psychological subjects recognize the importance of will power in directing and controlling the perceptive and intellectual faculties.

Attention is almost wholly dependent upon the will. We see for the most part what we will to see. We hear for the most part what we will to hear. We taste for the most part what we will to taste.

In like manner also the representative powers of intellect,—fantasy, memory, imagination, are all subject to the will, both as to the object to which they are directed and the duration and intensity with which they act.

This is true to a very limited extent of fantasy, to a greater extent of memory, and to a much greater extent of imagination.

The elaborative faculty of mind is also subject to the will.

Newton tells us that the great work he accomplished was due to self-denial, concentration and long-continued effort. But all of these things depend upon will power.

Edison frequently locks himself in a room in his laboratory and resolves not to eat or sleep till he has solved some difficult problem.

Boswell reports Dr. Johnson as saying that a man can write well at any time "if he will but set himself doggedly about it."

Bishop Butler, Wordsworth, Carlyle, and Kant controlled their thoughts largely by controlling, what were to them, the circumstances necessary to thinking.

In considering these various manifestations of sensibility and their dependence upon the will, it should be borne in mind that although some of them may not of themselves be subject to the will to any great extent, it is within the power of the will very largely to control the circumstances upon which they all depend.

Will power makes culture possible, and the result of culture is character. Garfield used to say that character is the joint product of nature and nurture. We grant this to be true, but of the two elements, nature and nurture, nurture is the more important.

Happy may he be who is born well. But thrice happy is he who has subdued his own nature and built for himself a noble character.

Indecision, vacillation, stupidity, indifference, are for the most part the result of a weak will, and may, if treated in due time and manner, be largely overcome.

Self-reliance, honesty, truthfulness, energy, enthusiasm, pluck, perseverance, resignation, faith —all of these essential elements of character are dependent upon the will, as a little consideration will show.

The word enthusiasm, for instance, originally meant, "possessed of, or by a god."

Holmes says: "Faith in something and enthusiasm for something is what makes life worth living."

We all know that enthusiasm is largely under the control of the will. Many persons fail in the enterprises of life for lack of enthusiasm, while others of much less ability succeed because of it.

Mere bustle is not enthusiasm. The best kind of enthusiasm is that which acts quietly and shows itself by its results.

Industry, too, is largely dependent upon the will. It is not natural for most people to like

hard work. But by being trained to it from youth up, hard work may become a sort of second nature. Dr. Johnson used to say of himself that he was naturally lazy, and that whatever he had accomplished, he had done by force of will. Something like this is true of every one. Work means effort, and will power is necessary to effort.

Courage is also the result of will-power. Courage dares to do something. It takes risks. It rises to emergencies. It consults neither priests nor prophets. It obeys neither fashion nor custom. It bows to the dictates of neither monarchs nor nobles. It is a law unto itself.

Reflection, or self-examination, is also dependent upon the will. Reflection is the field where judgment, consciousness, will, and conscience meet for conference. Many of the most successful men of whom history gives an account, have made it a rule to "sleep" over every matter of importance. Reflection is the great preventive of regret and remorse. It is the scholar's companion. Emerson says: "The life of the scholar should be checkered by solitude. It is the safeguard of mediocrity. It is to genius the cold, obscure shelter where moult the wings which will bear it farther than suns and stars."

Happy is he who, as the psalmist puts it, can commune with his own heart, and be still.

From our study of consciousness we learn the truth of Longfellow's lines:

"Feeling is deep and still; and the world that
Floats on the surface
Is as the tossing buoy that betrays where the
Anchor is hidden;
Therefore, trust to thy heart, and to what the
World calls illusions."

From our study of the Will we learn this from the same author also:

"The longing for ignoble things;
The strife for triumph more than truth;
The hardening of the heart that brings
Irreverence for the dreams of youth;
All these must first be trodden down
Beneath our feet, if we would gain,
In the bright fields of fair renown,
The right of eminent domain."

SUGGESTIVE QUESTIONS.

1. What do you understand by the assertion —"The will is transcendental?"
2. What is meant by Will Power?
3. What is the relation of Will to Character?
4. Give historical instances of the triumph of will power.
5. Show the relation of will to habit.

6. Can you direct and control your imagination?

7. What do you know of Dr. Johnson? Of Carlyle? Of Kant?

8. Can children be taught to control anger?

9. How may the teacher cultivate cheerfulness in his pupils?

10. How would you define conscience?

11. How may children be taught to overcome indecision and indifference?

12. How do you teach self-reliance and perseverance?

13. How would you awaken enthusiasm?

14. How would you teach pupils to reflect?

15. What do you know of Emerson? Of Longfellow?

DUTY.

I held a flower in my hand,
'Twas night, I could not see;
And judging from the perfume, thought
The flower must ugly be.
But when the morning came, and light
With its transcending power,
I did forget all else, except
The beauty of the flower.

God placed a duty in my hand.
Before mine eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The sun of glory rose and shone,
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot.

—Anna Temple.

ETHICS OF CHARACTER BUILDING.

"I need not search the sacred book
To find my duty clear;
Scarce in my bosom need I look,
It lies so very near."

—George Macdonald.

Is it a fact that as the need of ethical teaching in our schools increases, the less time and attention are given to teaching ethics and morals?

Courses of study are overcrowded. Not how well, but how much seems to be the motto. The fact is lost sight of that character building should be the real aim of education.

Religious dogma is too often taught instead of moral and ethical principles.

Children should be taught to love duty and do right because it is right. Our schools too often foster habits of untruthfulness, of selfishness, of jealousy, of dishonesty, and of total disregard for the welfare of others. Is it not better for the child to be trained to habits of honesty, of industry, and of good behavior even if it must be done at the sacrifice of mental discipline and of the knowledge of sciences and of mathematics? The teacher

who is a good character builder never loses sight of two ideas, Conscience and Duty. Interest is all right so far as it goes, but as Smiles says, "It is Conscience that sets a man on his feet and Duty that keeps him there."

The work of moral character building means the breaking up of bad habits and the establishment of good habits. But the teacher should if possible, go a step farther than this and arm the child with an Ithuriel spear that shall enable him to disclose vice and "make the lurking fiend of corrupt suggestion assume his true shape and proportions." Moral character that is only "not bad" is not enough.

What is needed, and what the teacher should aim to develop is moral character that will not only *stand* for the right but *work* for the right and for goodness and justice in all their forms.

Young people need to be taught that goodness requires effort.

"Character," says Smiles, "cannot be formed without effort. There must be the exercise of constant self-watchfulness, self-discipline, and self-control."

If there is one lesson that nature would emphasize it is that the best things require effort. "The

effort which is useful," says Dr. Barnard, "whether it be physical, mental, or moral, must always partake of the character of labor, and labor sometimes brings with it weariness and pain."

Progress without constant expenditure of energy is just as impossible in morals as it is in mechanics.

> In life, like rowing up a stream,
> We rise by dint of force;
> And when we cease to ply the oar,
> We take a downward course.

"All nature," says Emerson, "is saturated with the moral law." It is difficult to teach school without touching upon questions of morality and of ethics.

The question arises what shall be taught? "Orthodoxy is my doxy; heterodoxy is your doxy." It has been suggested that by a conference of the different religious denominations such ethical and religious principles might be agreed upon as would not be objectionable to anyone. Another plan proposed is to divide the school into sections according to religious notions and at regular times teach morals to each section separately.

Educators for the most part agree that moral teaching is most effective when it is done indi-

rectly, and that the best time for teaching moral lessons is along with the branches and in connection with the regular work of the school.

"It would be difficult," says Felix Adler, "to find a single one of the ordinary branches of instruction, which when rightly viewed is not surrounded by a moral photosphere."

Science is one of the best branches of study for teaching morals to children.

Lessons of truthfulness, of accuracy, patience, perseverance, industry, cleanliness, altruism, may all be brought out in nature studies in such a way as to greatly influence the mind of the child. History is also a good source from which to teach morals. Accuracy, truthfulness, and perseverance may be taught along with mathematics. Literature is a most fertile source of moral instruction. Music is also good, especially if the selections are well chosen with reference to sentiment. The songs we sing in school we seldom forget.

Games and plays of the school-ground afford some of the best opportunities for moral instruction. It is on the play-ground that the real character of the child comes to the surface. He is a wise teacher who mingles with his pupils on the play-ground and takes part in their games and sports.

Maxims, quotations, and sentiments afford an excellent means of teaching morals. The truth expressed by a good maxim is as a rule obvious enough without comment or explanation. It sinks into the heart and in due time will manifest itself in character. It is well to have pupils keep a book in which to write quotations and sentiments. These may often be given as opening exercises of the school. Another way to teach morals is by short and pointed talks before the whole school. These talks may be given at the opening of school in the morning or at any other opportune time. Biography, history, personal observation and experience will suggest good subjects. Avoid what the children call the "goodey-goodey" sort. Study the subject well. "Talk to the point and stop when you reach it." Do not point morals or make applications too frequently. These are suggestions that the considerate teacher will observe. Gentle means are always most effective in teaching morals.

"He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong."

Stories, if skillfully handled, afford one of the very best means of teaching morals. Good stories

well told, never lose their charm. Children never tire of "The Great Stone Face" or "Three Fold Destiny" as told by Hawthorne. Fables may also be used with good effect. Take for example the fable of the camel and his master. The Arab had pitched his tent and lain down to sleep. The camel aroused him and asked to put his nose inside the tent, saying it was cold without. He was permitted to do this but soon asked permission to put his head inside. This was granted also only to be followed by another request till at last the camel came inside the tent, and then, as there was not room enough for both, the man was driven out. Selfishness, ingratitude and bad habits of all kinds may be illustrated by this fable. The principal sources of stories are biography, history, mythology, fables, literature, the Bible, and personal observation and experience. The teacher's note-book should be ever at hand and constantly receiving accessions.

In this note-book subjects may be written as follows:

1. Truthfulness.
2. Honesty.
3. Cleanliness.
4. Contentment.
5. Self-Reliance.
6. Self-Respect.
7. Self-Control.
8. Obedience.
9. Courtesy.
10. Cheerfulness.

And these:

1. Carelessness.
2. Selfishness.
3. Indifference.
4. Gossiping.
5. Hypocrisy.
6. Borrowing.
7. Scornfulness.
8. Swearing.
9. Using Tobacco.
10. Ingratitude.

Allow several pages in the note-book for each one of these subjects and jot down stories and different ways of illustrating and teaching them. In this world we find for the most part what we look for. The good teacher never ceases to look for and to invent new ways of illustrating the lessons he would teach.

No matter what kind of soil a country may have, no matter what its climate may be, no matter what kind of animals it may produce, no matter what its natural curiosities may be, the great question is, *what kind of men does it produce?* The aim of education should be character, pure, strong, symmetrical, beautiful.

"Ill fares the land
To hastening ills a prey,
Where wealth accumulates
And men decay."

SUGGESTIVE QUESTIONS.

1. What is Ethics? Aesthetics? Etiquette?

2. Do rewards and prizes develop the sense of duty?

3. How may children learn to be untruthful at school?

4. Which do you consider the more important as an incentive, duty or interest?

5. How would you show children that goodness requires effort?

6. What plans have been suggested for teaching morals in schools?

7. How may moral lessons be taught from nature studies?

8. What have you observed on the playground from which to teach morals?

9. Do you have pupils keep a book for maxims and quotations?

10. What is your favorite maxim?

11. Outline a talk for your school on "Growth." On Edgar A. Poe.

12. Tell the story of "The Great Stone Face."

13. How can the "Parable of the Sower" be applied to school work?

14. How would you teach cleanliness?

15. What would you say about the use of tobacco?

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals. Not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp. Better with love a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.

—Youth's Companion.

METHODS IN CHARACTER BUILDING.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech."

Youth is the time when lessons of morality sink deepest into the heart.

"Men are cast-iron; children are wax."

The teacher has charge of the youth in the formative age, "before prejudice has entered their childish souls, before hate has become fixed, before mistrust has become a habit."

Teaching is an art as well as a gift. Some teachers succeed better than others because they study methods, and strive to fit their teaching to the individual and to the circumstances under which they work. They have that element of success called tact, and tact is, as we know, just as important as talent.

To be a successful teacher needs first of all a heart yearning for the good of others. Let us consider briefly some of the methods of teaching

man," and that "no flesh should glory in his presence."

It is this heart teaching that should especially characterize the primary school. My dear teacher, do you reach the hearts of your pupils? Here is the truest test of your work.

What manner of spirit are you of? This, as Page says, should be the question of first importance to the teacher. Some teachers seem to think that if they are good looking, dress well, and smile sweetly, nothing else is necessary.

Somehow the spirit shines out through the body, though the eye, through the voice and through our every act.

Soul communicates with soul, and just so much virtue as there is in us, just so much may we influence others for good.

There is a contagion of spirit as well as of body.

Enthusiasm is contagious.
Earnestness is contagious.
Cheerfulness is contagious.
Love of truth is contagious.
Envy is contagious.
Jealousy is contagious.
Hatred is contagious.
Hypocrisy is contagious.
Selfishness is contagious.

4. Positiveness. Positive assertion was another characteristic of Christ's teaching. You may call it courage if you please. He spoke as one having authority. Thirty years spent in preparation was thirty years not spent in vain. He knew what had been thought and done before his day, and he knew his own mission well. "Ye have heard that it has been said by others thus, but I say unto you this." A new era had come. Humanity had taken a step forward.

Upon the grave of the dead past stood the new teacher, this new man of truth with radiant face not bowed to the earth, but looking upward and forward. As the coral builds upon the remains of dead coral till it at last reaches the light of the shining sun, so humanity at last stood in the divine light of the spirit world. The kingdom of heaven had indeed begun. No wonder that he who was first to feel and realize this great truth should say, "I came not to destroy, but to fulfill" —not to tear down the foundation that was laid from the beginning of the world, but to build thereon a beautiful structure with mansions for all, and to make the desert blossom as the rose.

5. He exercised great patience. "Repetition is the mother of studies." Every great teacher

emphasizes the essential points of his doctrine, and dwells day after day and year after year on these.

Love was the keynote of Christ's doctrine—love to God and love to man. The patience and the preseverance with which he taught has no parallel in history. Some sent to him to ask whether he was indeed he that should come, or whether they should look for another. He referred them to his works. Even his own disciples were slow to comprehend. "Have I been so long with you and yet ye understand not these things?" Thomas and Peter were such pupils as would test the patience of any teacher. But the master never complained.

6. He showed great originality. It is doing things for the first time that shows the true mark of genius. It is wonderful how many discoverers of America there were just after Columbus made the first voyage across the Atlantic.

Christ's methods of teaching were original, always fresh, always suited to the circumstances and to the occasion. He did not wait for people to come to him. He walked abroad and taught those that he met by the way. He appealed to the individual and suited his words and his illus-

trations to the person whom he addressed. He made himself familiar with the experiences and with the home surroundings of those whom he would reach.

He trusted to the spontaneity of his own nature. He told his disciples to fill themselves full of the work and of the spirit, and then go forth in faith and without anxiety and it would be given them what they should say.

They were led by the holy spirit, they lived in the holy spirit, and when they spoke it was not they that spoke, but the holy spirit that was in them.

In the pioneer days of our country, when the traveler became lost in the woods, he would throw the reins upon his horse's neck and the animal would take him safely home.

So Christ taught that if we are in God and God in us, the divine spirit will direct and carry us in the way we should go.

7. He manifested great Enthusiasm. Enthusiasm was another characteristic of Christ as a teacher.

God in him and he in God, this is what the word enthusiasm implies. Thirty years of preparation and only three years in which to do the

greatest work that any man has ever been able to accomplish! No wonder he should say, "I must be about my Father's business." No wonder he should be enthusiastic.

The character of Christ has been criticised by many because of this enthusiasm. They say that quietness and repose are essential to body and soul, but that Christ was a fitful enthusiast, rushing here and there, never content, always interfering with the affairs of others, and laboring for a utopian state of society which could never be practical in this world. That if everybody should live such a life as he lived, the whole world would be in turmoil from morning to night. But we pause and ask such critics to cite us to any great and lasting good that has ever been accomplished for humanity without enthusiasm.

The patient plodder is not without his use. But when it comes to the work of the soul there must be a glowing fire within, or but little good can be effected. The mind and heart of man are hard like iron and it is only when wrought up to a white heat that they can be freed from dross and drawn out or moulded into new shape.

Show me the teacher, whether in day school or in Sunday school, who is without enthusiasm,

and you show me a person who has missed his calling.

You have seen a fire smouldering under a pile of green logs while the sap oozed out of the ends and the smoke blinded the eyes. Such is a class whose teacher lacks enthusiasm. Take the same conditions and add enthusiasm and in a moment everything is all aglow, and great good will result.

Paul prayed all night and worked all day.

Peter the Hermit started the crusades.

Luther carried forward the reformation.

John Wesley hardly took time to eat his meals.

The world stands as it is to-day because of enthusiasm manifested by a few persons, now known as heroes, martyrs, and reformers.

Renan says:

"The finest things in the world are done in a state of fever.

Every eminent creation involves a destruction of equilibrium, a violent condition for the being who produces it."

But enthusiasm does not mean a house afire.

The best kind of enthusiasm is that which acts quietly and patiently and show itself by results.

8. He showed great liberality. Christ showed great liberality in his teaching.

There was nothing narrow, nothing dogmatic in what he taught. "If ye salute your brethren only, what do ye more than others? Do not even the Publicans the same?"

When told by some of his followers that others not of their number were casting out devils, he did not leave his work to investigate.

He said let them alone. They who are with us are not against us. God will judge of their work.

Christianity is anything but narrow. A scheme designed for the greatest good of humanity in all ages and for the people of all nationalities, living under all climes and circumstances, must necessarily be broad, flexible and progressive.

9. Christ had great Faith. Great faith is necessary for every undertaking of life. Great faith when found in a strong and ambitious character and not accompanied by other Christian graces, gives rise to fatalism, such as was shown by the character of Napoleon.

Faith is the little seed that will spring up and rend the solid rock that obstructs our way.

If a class should be formed by a competent teacher for the purpose of studying faith for a whole year, I should like to enroll my name among the first.

According to thy faith so be it unto thee. To no one does this apply so truly as to the teacher.

Faith even as the grain of mustard seed will remove mountains.

Whatsoever ye shall ask in my name, believing, it shall be given you.

If any man lack wisdom, let him ask of God, but let him ask in faith, and it shall be given him.

Paul sows and Apollos waters, but it is God who gives the increase.

It is a great consolation for the teacher to know that this is true. But faith without works is dead. Let us, in faith, prepare the ground and sow the best seed, and in due time, if we faint not, we shall gather golden sheaves.

We recall the little girl who, when her parents went to church to pray for rain, insisted upon taking an umbrella.

We all need such faith as this.

10. He had great Sympathy. The good teacher must have great sympathy. He must understand the difficulties that beset his pupils and then meet them with a great heart and a strong desire to aid them in every way possible.

No one knew what it is to feel the pangs of hunger and thrist more than did Christ himself.

And when he saw the multitude weary and hungry, he commanded them to be seated and they were fed.

Find the shortest verse in the testament. Two words only, "Jesus wept." But these two words furnish the key to the success of the Master's work.

Sympathy!—a feeling of soul with soul, a thrill that stirs the depths of our inmost being, so tender, so effective that it is beyond our power of expression. Words fail us and tears become its symbol.

SUGGESTIVE QUESTIONS.

1. Show that teaching is an art.
2. Give instances that show Christ to have been a close observer of nature.
3. Name some ways of illustrating a lesson in geography.
4. How would you show the importance of interest in education?
5. Distinguish between positive teaching and dogmatism?
6. How may the teacher become original in methods of teaching?
7. Can the teacher feign enthusiasm?
8. What do you know of Peter the Hermit? Of Luther?
9. In what should the teacher have great faith?
10. How does the success of the teacher depend upon sympathy?

And Nature, the old nurse, took
The child upon her knee,
Saying: "Here is a story-book
Thy Father has written for thee."

"Come, wander with me," she said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe.

And when the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvelous tale.

—Longfellow.

NATURE'S METHOD OF TEACHING.

"Art may err, but Nature cannot miss."—Dryden.

In Greek mythology we read of old Antaeus whose youthful strength and vigor remained only so long as his foot touched the earth. When lifted from the ground he became weak and helpless. Art cannot live apart from nature. The best methods of education are those that, as the ancients used to say, are "according to nature." The constant cry of Rousseau, the educational reformer, is "Return to nature and all will be well." Almost all strong and admirable characters of whom we know have been great lovers of nature and have drunk deep at her fountains. By "nature" we mean not only the objects, but the energies and forces by which man finds himself everywhere surrounded. What are some of nature's methods of teaching?

1. *Nature, first of all, appeals to the senses and strives to interest.*

Note the form and color of flower and leaf. The song of bird and chirp of insect. The odor of bud and of fruit. The sparkling crystal of

the mine and shining star of the heavens. Darwin in his observations of nature remarks repeatedly upon her effort to adorn, often, for no other purpose, as it would seem, than to attract attention and to secure interest.

"The senses," says Preyer, "are the only gate at which the world enters the mind of man," and we may follow this statement by that of Youmans: "Young people should be taught how to observe and what to collect."

2. *The tendency of nature is to reward and punish with uniformity and certainty.* The hand thrust into the fire is burned. Poison will kill. Action and reaction are equal. Step from the top of the house and gravitation will not cease to act. Plant good seed in good soil and reap good harvest in return. Nothing without its cause. Nothing without its effect. As we sow, so shall we reap.

> "We get back our mete as we measure,
> We cannot do wrong and feel right,
> Nor can we give pain and get pleasure,
> For Nature avenges each slight."

3. *Nature teaches patience and perseverance.* The strong oak grows from the acorn. The tiny plant after repeated efforts makes its way upward to the sunshine. The river flows gracefully

around rocks and obstructions that are in its way. The ant builds her home and stores her winter's food. We admire the cat because she is plucky and hard to kill, and because when tossed she always lights on her feet. The bee teaches many valuable lessons of industry, economy and regularity. The edict of nature is that only those who work shall live. But the survival of the fittest does not mean the survival of the best. Noble effort is necessary for high attainment, but noble effort does not go unrewarded.

4. *Nature teaches by hints and by objects.*

The laws of nature are comprehensive and universal.

It is not necessary to travel all over the world in order to know that the sky is blue or that water everywhere tends to run down hill. A suggestion to the careful student is sufficient. The lightning flashed in the clouds for ages, and even struck man dead, in his tracks, before he awoke from his stupidity and harnessed the great energy to do the work of the world. Millions of apples fell to the ground before man took the hint and solved the problem of universal gravitation.

The lid dancing on the boiling kettle spoke to Watt, as it speaks to all, of the power of steam. The pebble hints of the glacier.

Swedenborg teaches that every phenomenon of nature is but a hint to something higher.

> "The eye reads omens where it goes,
> And speaks all languages the rose,
> And striving to be man, the worm
> Mounts through all the spires of form."

When the teacher stands before her class with an ear of corn, teaching growth, utility, language, beauty, truth, she is only following in the footsteps of nature.

5. *By comparison.* Nature everywhere teaches by contrast and by likeness. Heat and cold, light and darkness, sound and silence, large and small, many and few—these notions meet us at every turn. Take away the metaphor and the simile from our language and but little would remain. The laws of association of ideas reveal the close relation that exists between mind and the external world.

6. *Nature usually works slowly and silently.* Centuries are required to build up the oak. The mushroom springs up in a night and decays in a day. We would complete an education in four and ten years. Nature wants the full three-score-and-ten. Nature for the most part works quietly. But storms and noise are her phenomena also. It is no great credit to a teacher or a

school to have it said that things always move along serenely, if that is *all* that can be said. There is a serenity that is death. A thunder-storm often purifies the air and furnishes the best conditions of growth.

7. *Nature does not remove all difficulties.* "No excellence without great labor." This lesson is impressed upon man from youth up. Toil, temptation, and tears mark the way of all genuine worth. Patience is written on the rocks, on the trees, on the whole heavens.

The real aim of education is character. Nature does not spare the child and spoil the character. She yields her secrets and her treasures only after the severest struggle on the part of man.

8. *Nature is no separator.*

Every truth is related to all truth. Every object of nature, to all objects. I look out of my window and see a bird. Not only does it suggest to my mind size, color, shape, motion, number, but zoology, geology, geography, astronomy, physics, the story of the ark, and the highest truth of religion.

Emerson says that every object of nature is for use, for beauty, for language, or for discipline.

Bryant says that nature "speaks a various language," depending much upon the mood of the individual. Does not nature speak in favor of "Correlation of Studies?"

9. *Nature sometimes advances per saltum.* Nature is sometimes like the Leyden-jar. The volcano that has been quiet for ages bursts forth at a moment's warning. The lightning flashes from the cloud, the buds open in a single night.

Sudden changes of heat and cold, elevation and depression, life and death, mark the geological ages.

Minerva, goddess of wisdom, leaped full-grown from the head of Jupiter.

Byron awoke to find himself famous. The same might be said of Patrick Henry, Burns, and Lincoln.

General Miles is not a graduate of West Point.

Page and Olney never took a college course.

"Knowledge," says Thoreau, "does not come to us by details, but in flashes of light from heaven."

Visions and pentecostal days mark the progress of civilization just as distinctly as did the crises of nature mark the development of the earth.

No man is every day at his best. We should prize highly those moments of our lives when the soul is all aglow of its own accord.

Despise not the dullard if he but have earnestness of purpose.

Sir Walter Scott and Thomas Edison were slow to learn when at school.

10. *Nature is no respecter of persons.* Sunshine and shower fall alike upon rich and poor, upon just and unjust. She gives to every one according to his ability, and his capacity to receive. To him that hath, more is given.

"We must carry out the wealth of the Indies if we would bring back the wealth of the Indies." But the law of compensation reaches from heaven to earth. Cupid was blind, Vulcan was lame, Socrates was ugly.

11. *Nature lays stress upon environment.* Each animal has its habitat. Each plant has certain characteristics of soil and climate best suited to its growth. The trunk of the elephant, the neck of the giraffe, the feet and legs of the water-fowl, the color of the spider and of the rabbit are all suited to environment. Animals even change their color and their habits to suit the locality in which they live.

12. *Nature addresses the whole being of man at the same time.* You enter a grove. A thousand objects demand your attention. Perception is taxed to its utmost ability. Fantasy, memory, and imagination are awakened. Thought is active and the sensibilities play their part.

Nature thus supplies something for the development of our whole being. It is for the individual to say what he will choose. The artist observes; the poet imagines; the philosopher thinks; the saint feels.

But nature does not change her method for any of these. She spreads her attractions before us like the exhibition at the World's Fair. Just as in what we eat there is material for blood, for brain, for muscle, and for bone, so in nature there is something to meet the demands of every power of the soul.

We are so constituted that the activity of any part of our spiritual nature stimulates every other part. We like music, graceful motion, beautiful colors, sweet odors, and pleasant tastes combined. All these tend to quicken memory and imagination, to awaken thought, to arouse the sensibilities, and to move the will. During our civil war men took advantage of this characteristic of hu-

man nature when there was a call for volunteers.

13. *Nature appeals to the individual.* We may listen to a lecture or read a book on the philosophical explanation of things, but we no sooner step outside the door and look up to the heavens than new questions are suggested and the voice of nature is heard saying, "Settle this for yourself. Let your own soul give answer, and believe not the words of another." The fundamental ideas, time, space, substance, are characteristic of every mind. They are universal. Nature loves classes, but the individual is her darling.

14. *Nature loves completeness.* Angles and vacuums are seldom found in nature. The circle is her favorite and she hastens to fill every nook and cranny with solid, liquid or gas. Out of a very few elements are built up all the various forms of the animal, vegetable and mineral kingdoms.

> "Nothing useless is or low,
> Each thing in its place is best;
> And what seems but empty show
> Strengthens and supports the rest."

Men love to specialize; nature loves to generalize. The aim of nature's method of education is self-reliance. She would build up in man a strength of body and of soul that may serve

a great variety of purposes and reach any desirable end that is in accordance with her laws.

"Throb thine with Nature's throbbing breast,
And all is well from east to west."

"Some place the bliss in action, some in ease,
Those call it pleasure, and contentment these;
Take Nature's path and mad opinions leave,
All states may reach it and all heads conceive;
Observe her goods, in no extremes they dwell,
It means but thinking right and meaning well."
—Pope.

SUGGESTIVE QUESTIONS.

1. What did Rousseau mean by "Return to nature?"

2. What do you know of Rousseau?

3. How does nature appeal to the senses?

4. What good results from having pupils collect seeds, plants, minerals?

5. What could you teach from seeds planted in the school room?

6. Show how nature teaches by suggestion?

7. What do you know of Watt? Of Newton? Of Darwin?

8. Show from nature that time is a necessary element of character building.

9. Show how all the sciences are related.

10. What is meant by "Correlation of Studies?" By Concentration?

11. Give instances of dull boys who have become eminent men.

12. What do you know of Thoreau? Of Page? Of Socrates?

13. Show how nature reaches the individual.

14. Show that nature's laws are simple and universal.

15. Compare Christ's method with nature's method of teaching and show wherein they agree.

GROWTH IN CHARACTER.

The object in life is to grow.—Margaret Fuller.

The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow.

The idea of growth is one of the most inspiring that the mind can dwell upon.

Consider the acorn. Concealed within that little shell is a tiny germ that under the proper conditions will develop into the mighty oak.

Growth, as most generally observed, is a manifestation of life in the development of vegetable and animal forms.

It is also characteristic of the soul. The intellect, the sensibility, and the will begin as tiny manifestations of psychic energy and gradually grow into strength and acuteness till by them all other forms of energy are made subservient to man.

The conditions most favorable to animal and

vegetable growth are food, exercise, rest, and sunshine.

The plant gets its food from the earth and from the air.

The wind blows the branches and gives it exercise.

At night and during part of the year plants take time to rest. Without sunshine they fade and die.

For the growth of the soul powers these same conditions of food, exercise, rest, and sunshine are necessary.

Cheerfulness is the soul's sunshine. It makes character lovable and attractive.

> "Be good and happy while you may,
> A cheerful heart dispels the cloudy day."

Character is the joint product of the growth of body and soul.

A noble character is the end toward which all nature works and a growing soul is the charm of character. The best school incentives are those that will promote an even and healthful growth of character all through life.

Brilliancy of intellect and early maturity are not so desirable as a steady and more constant growth.

Many of our "bright" boys and girls are never heard of after they leave school. Their growth ceases at commencement, while the faithful plodder continues, as Wirt says, "his slow but sure way up the hill of life, gaining steadfast footing at every step, and mounting at length to eminence and distinction, an ornament to his family, a blessing to his country."

In our school work let us strive to produce characters that will continue to grow.

"The pride of man in what he knows keeps lessening as his knowledge grows."

If we are faithful to the inner light of our own convictions and to the daily duties which God sends to us, we shall grow.—James Freeman Clarke.

HABIT AND CHARACTER.

Character is, for the most part, simply habit become fixed. —Parkhurst.

Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.—Spurgeon.

Habits are the threads out of which character is woven. They are early formed and seldom broken. Hence the importance of habit in its relation to the school.

Every teacher knows that, as a rule, more time has to be spent in breaking up bad habits than is required to form good ones.

Education thus becomes a process of reformation rather than of information.

Dr. Boardman says: "The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

Habits of society become fashions, fashions become customs, customs become the rules of life,

rules of life become laws, laws become governments, and thus it is that habit rules the world.

Habit is the result of repetition.

Repetition diminishes the amount of attention that would otherwise be required for the same action. Repetition makes action more rapid and precise. Repetition leads to preference in occupation and to conservatism in government, and in the affairs of the world. Habit pertains to both body and soul.

It is habit more than anything else that determines how we walk, how we sit, how we eat, how we behave in the presence of others.

"Live always in expectation of the king's coming and you will be ready to greet him when he arrives." This means that we should acquire the habit of always doing our best.

"As a man thinketh in his heart, so is he," does not mean as he thinks *once* or *twice,* but as he thinks habitually.

Habit thus determines what we are. It determines our perceptions and our thoughts. It determines our emotions and our desires. It determines our affections and our actions. It determines our character and our destiny.

Habit is dependent upon the will. It is within

our power to form for ourselves good habits, of honesty, of industry, of promptness, of truthfulness, of neatness, of self-control, of courtesy, of cheerfulness, of Christ-like thinking and feeling. Man thus becomes his own arbiter, the builder of his own character, the architect of his own fortune, the determiner of his own destiny.

God furnishes the materials and gives the freedom of will, but he does not remove the individual responsibility.

He furnishes the soil and the seed and says to man, "As you sow, so shall you reap."

He furnishes the talents and the opportunity and says, "Be diligent, for to every one that hath shall be given and he shall have abundance, but to him that hath not shall be taken even that which he hath." It is also within our power to break up and destroy bad habits.

It is true that the leopard cannot change his spots.

But man is not a leopard. He is more than a beast. Character has to do with the soul rather than with the body. The law of heredity holds good for characteristics of soul as well as of body. But the determined will is stronger than the law of heredity.

If this is not true then is our teaching vain and we are left to the remorseless hand of Fate.

The teacher who prizes character more than shrewdness, and true worth more than mental acuteness will look well to the habits of his pupils. He will see that knowledge may depart, but that habit abides. He will want his pupils, first of all, to be honest, industrious, truthful, careful, courteous; to love the beautiful, the good, the true, and to aspire to be something and to do something.

He will want his pupils to abound in these things, and he will prize them above high grades in scholarship, brilliancy in recitation, shrewdness, display, good looks, social standing, money, or anything else.

While exercising great patience, still he will ever be on the alert for bad habits and will strive in every way possible to eradicate them and to institute the good.

The school is a miniature world and although the teacher may be a true optimist, if he is wide awake, he will find a long list of bad habits in his school to demand his attention.

Carelessness, indifference, laziness, depraved

appetites, base desires, ingratitude, borrowing, cheating, swearing, haughtiness, inattention, irreverence, the tobacco habit, these and many others will come to the notice of every faithful teacher, in whatever grade, or in whatever community he may be called to work.

Teachers cannot be indifferent to these things.

Sometimes this reformatory work demands first and immediate attention.

The seed cast by the wayside and that among thorns does not produce. The soil must be made ready for the sowing.

The Master himself used the expression, "Casting pearls before swine," and we recall that he sometimes took the scourge and went through the halls of the temple before he attempted to teach therein, and that, too, in what was then considered the first city of the world.

"If anything is not right we'll make it right," is a good motto for the school.

1. *The Habit of Work.*

Among school habits that I would emphasize first of all is that of work.

It has truly been said that the victory of success is half won when a man gains the habit of work.

Work is the greatest life-preserver that has ever been invented.

Work is the compensation that God gave to man for the loss of Eden. It is a law of nature that man must work if he would live, that he must work if he would be useful, that he must work if he would be happy.

There is great hope for the boy or the girl who has learned to work. The rich boy deserves just as much credit for work and for making something out of himself as does the poor boy. It is harder for the rich boy to acquire the habit of work. Getting an education means work.

The school should be business and should be conducted in a business way. It is not a place of entertainment. It is not a place to kill time. It should be first of all a place of work—and the teacher should set the example.

Ruskin says: "Genius begins great works: labor alone finishes them. When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is, 'Does he work?'"

Smiles says: "All that is great in man comes through work, and civilization is its product."

"Ninety-eight per cent. of genius is hard

work," says Thomas A. Edison, and he adds, "As for genius being inspired, inspiration is in most cases another word for perspiration."

Dr. Johnson defines genius as "the infinite capacity for taking pains."

Alexander Hamilton once said to an intimate friend: "Men give me some credit for genius. All the genius I have is just this—when I have a subject on hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make is what the people call the fruit of genius. It is the fruit of labor and thought."

2. *The Habit of Completing Work.*

An unfinished structure of any kind is always suggestive and often painful to look upon.

We never pass a house that has remained unfinished for any length of time without thinking that something unusual must have occurred after the building was begun.

It is a great satisfaction to look upon anything that we have undertaken and say that it is finished.

Habit has a great deal to do with thoroughness. In like manner the disposition to complete one

thing before beginning another is largely due to habit.

The pupil who drops out of school before he has finished the course can never retrieve the loss. Whenever he reverts to his school days he sees there an unfinished work that is not pleasant to contemplate.

He not only misses the knowledge and discipline that come from pursuing the studies, but he starts out in life by leaving a work not finished and rounded up as it should be.

Circumstances may sometimes be such that it is not possible to continue to the end of the course. But for the most part when pupils drop out it is for lack of perseverance and determination.

No matter if a child is not intending to enter college or study for a profession, he cannot well afford to leave school till the last lesson of the required course has been recited.

"It is done, and it is done well," was a favorite saying of Washington.

3. *The Habit of Thoroughness.*

Thoroughness is one of the principal things that tell for character and for success.

To know something of everything and every-

thing of something was the motto of a great philosopher.

Shallowness is the fault of many schools and, if continued, it becomes characteristic of the children.

Teachers are too often wanting in scholarship.

The best steam-engine, it is said, cannot make effective more than twenty per cent. of the energy of the fuel consumed.

It is doubtful if teachers can make effective even twenty per cent. of what they know.

Courses of study are too often overcrowded with subjects.

The ruffle is made bigger than the shirt.

Teachers pander to the public and work for display rather than for thoroughness.

They pour in rather than draw out. They fail to distinguish between teaching and testing, between teaching and drilling.

Drilling is coming to be a lost art. Children leave school knowing a mass of things but nothing distinctly, neither are they able to apply what they know, nor to distinguish the more important from the less important.

Would that it were not so.

4. *The Habit of Promptness.*

"Time is a measured portion of eternity." "Time is money." "Time is so precious that there is never but one moment given at once." Teachers will sometimes write such statements as these on the board in the morning and then disregard them all day. A volume might well be written on time in its relation to the school.

The promptness that simply avoids tardiness is not all there is of the subject.

> "The man is yet unborn
> Who duly weighs the value of an hour;
> Who murders time crushes in its birth
> A power ethereal, only not adored."

In business we expect a definite amount of work to be done in a definite period of time. It should be so in school.

Accuracy first, and then rapidity. There is no credit even in doing a thing well if it takes forever to do it.

If teachers would ponder this matter of promptness, of time in its relation to the school and its work, tney might be able to discover a remedy for many evils.

It is between acts that mischief begins.

A superintendent of a large factory can often save for the company much more than his salary

by simply looking after the fragments of time and seeing that every movement counts for something. The superintendent or the teacher of a school may do the same. Arrange your program to the best advantage.

Begin promptly, close promptly, and fill up every minute of intervening time with well-chosen work, and the school will accomplish its purpose and children will learn the value of time and acquire the habit of promptness in all things.

"Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

5. *The Habit of Reading Good Books.*

The teacher will impress his predominate idea upon his school. If he loves nature, his pupils will soon learn to observe and love nature. If he loves good books his school will soon be absorbed in books. If he loves society and amusement the attention of his school will soon be directed to the same things. If he is a specialist in mathematics he will soon have his school measuring everything by that standard. If he is totally absorbed in his own profession he will soon be running a sort of normal school rather

than a school to fit pupils for the work of life that most of them will have to do.

It is well for the teacher to look over his school occasionally and ask himself what he is really working for.

What we put into our schools we shall soon have in character and in society.

Of the many habits that demand our attention at school there is none of more importance than that of reading good literature.

The arithmetic, the geography, the chemistry, the Latin may never be taken up again after school days are over.

But not so with literature. Every one reads more or less, and what we read and how we read depend largely upon the reading habit that we acquired at school.

We enjoy history, or science, or fiction largely as our interest has been awakened at school and as our habit has been directed.

The thoughts, the aspirations, the materials for character building come largely from good books.

Every school should have a library even if it be only a box nailed to the wall and a few books in it that you yourself furnish, or that you may get

from your patrons. If your pupils have access to a library, teach them how to use it. Teach them to love it. Read to them, talk to them, get them interested in books and you will have done for them a lasting good. One big library is not enough for a school or for a community any more than one big light is enough for a whole city. Encourage the children to build up a library of their own. Bring a few books into your schoolroom, establish this habit of reading good books, and ere long the children will rise up to call you blessed.

THE IMPORTANCE OF STUDY.

The true university of these days is a collection of books.—Carlyle.

Teaching is causing the pupil to study.—Compayré.

The purpose of incentives is to cause the child to study.

The purpose of the recitation is to find out what and how thoroughly he has studied. Study in its true sense means more than to investigate and find out. It means to bring all the powers of the soul to bear upon the subject under consideration, to look at it with the mind's eye in all of its relations and in all of its bearings. It means to exercise the powers of observation, of memory, of imagination, and especially of reasoning.

Study is the key that unlocks the stores of knowledge.

It is the magic wand that calls forth the hidden powers of nature.

It is the philosopher's stone that changes the most common materials into gold.

There is a great difference between the terms "pupil" and "student."

To be a pupil means to be a boy or girl under the direction of a teacher. To be a student means to be eager to learn. It implies a desire for knowledge and a willingness to work.

Under the proper circumstances and with due encouragement almost any pupil may become a student. But things do not come about by chance.

Children need to be taught how to study. I have observed that when children do well at school it is usually because there is a good mother, a good aunt, or a good somebody else at home who encourages them and who sees that they give their time and attention to their lessons.

There are a few aids to study that every child should have. One of these is a dictionary.

We always have a sense of respect for the home where we see the Bible and a dictionary. They stand for morality and intelligence. Every pupil should have a dictionary and should be trained to the habit of using it.

Quite frequently lessons are not understood

because the words are not understood. Maps and books of reference are useful helps also.

It is an excellent idea for the student to keep a note-book of his own. The habit of making note of important things is invaluable to any one.

Here I may jot down a few hints on the subject of study, which, because of their importance, I may term

THE STUDENT'S TEN COMMANDMENTS.

1. *There must be order and comfort.*

As the plant cannot grow without warmth and sunshine, neither can the mind do its best work in confusion and disorder. The study-room should be kept warm, well ventilated, and well lighted.

Defective eyesight often hinders pupils in their efforts to study and glasses become necessary. Parents and teachers should see to this.

2. *Concentration of mind is necessary to study.*

This concentration may come from interest, but for the most part it should come from will-power and from a sense of duty.

It is not a good idea to study only those things that we like to study. The studies that we like the least may be the best for us in the end.

Too many people give way to their likes and

dislikes and hence never have well and symmetrically developed minds. We ask children how they like their teacher, just as if "liking" were a true criterion of the teacher's efficiency and worth. The best teacher is not always the one who is best liked. Children need to be taught to do many things that they do not particularly like to do.

3. *There must be a regular and definite time for study.*

A half hour given regularly each day to a study will accomplish much more in a term than two hours a day given irregularly.

The good student will have a program of study periods as well as of recitation periods.

4. *Learn to study alone.*

Too many children are in the habit of getting their lessons out together. They go in flocks, gossip, chew gum, crack nuts, and eat candy, and come up the next day without their lessons.

The habit of self-reliance is destroyed by this kind of work. We want men and women who can think and decide for themselves, and who, when settled in life, will not be running from house to house to ask their neighbor's advice.

5. *Rest by a change of subject or position.*

There is no doubt but that "much study is wearisome to the flesh." Recreation of some sort is necessary for every one. But a change of subject, from science to literature, from geometry to history, is often as good as a rest. Bryant could do his best study while strolling in the woods or walking to and fro in his room.

6. *Master each point as you go.*

Getting a lesson is like shoveling coal. You make most progress when you get down to the bottom and take everything "clean as you go."

7. *Study to retain.*

Macaulay said his mind was like a tar-barrel. It retained everything that came into it. No doubt he made it so by his habit of careful study.

If we study for the purpose of reciting only, the mind will become like a sieve, or like a magnet that has lost its power.

8. *Study to express what you learn.*

A lesson is not really mastered till we have thought it over in our own words and decided how we will express it when called upon to recite.

9. *Be careful to use the "scraps of time."*

While doing the chores or walking up the street the mind may be engaged in thinking of something useful.

Some men were once making windows for a cathedral. One of them gathered up all the bits of glass that the other workmen threw away and from these he made the most beautiful window of the whole structure.

Two laborers each had an hour of spare time at noon. One of them spent the time every day for a year in teaching a little fice to stand on its haunches and leap over a stick.

The other man spent the same time in working with a band-saw and before the close of the year invented and patented a saw that made him wealthy.

10. *Study to assimilate what is read.*

We should get something out of what we study that will make us stronger and better. The facts of science, of biography, of history, are not enough of themselves. From them we ought to get inspiration to do something and to be something in life. People who are educated ought to be better and more helpful than those who are not educated. True education ought to teach us to pray the prayer of Socrates, "Grant, O merciful gods, that I may be beautiful within!" It ought to teach us to pray the prayer of the Great

Teacher, "Forgive us our trespasses as we forgive those who trespass against us."

It ought to teach us to pray the prayer of the poet who said:

"Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show,
That mercy show to me!"

THE PARENT IN RELATION TO CHARACTER BUILDING.

All that I am my mother made me.—John Q. Adams.

I taught him to command by teaching him to obey.—Oliver H. Perry's Mother.

Wealth in some form is the mainspring of human activity.

Men are forever striving after either the necessities or the luxuries of life. Happy is he who has learned that,

"Wealth isn't all in gold, mortgages, stocks, and ten per cent.,
But in simple ways and sweet content;
Few wants, pure hopes, and noble ends;
Some land to till and a few good friends."

The law of compensation reaches from heaven to earth and touches every incident of our daily life. Money is not all of wealth. Often in getting money the man loses that which is more than money.

A two-cent piece may be held so close to the eye as to shut out the view of everything else.

He who sacrifices everything for wealth as represented by land, or by a large bank account, need not be surprised if he finds himself forsaken by his friends.

> "We may build more stately mansions,
> Fill our homes with finest works of art,
> But we cannot buy with gold
> The old associations."

Man lives on one sphere and carries another on his shoulders.

The sphere on which he lives he divides into sections and cultivates for his daily bread.

But man shall not live by bread alone.

The sphere which he carries on his shoulders needs to be cultivated as well as the sphere on which he lives.

Certain laws must be observed in order that the earth may yield her fruits. There must be plowing and preparation of soil. The best seed must be planted. Cultivation is necessary and care must be exercised to keep down weeds, insects, and enemies of the crop.

> "Toil swings the ax, and forests bow,
> The fields break out in radiant bloom,
> Rich harvests smile behind the plow,
> And cities cluster round the loom."

The sphere which man carries on his shoulders is the seat and center of the human soul.

The brain is the organ of the mind. If we cannot comprehend all the energies and powers of the natural world, neither can we fathom all the depths of the human soul.

But as there are certain conditions that must be met and definite laws that must be complied with in cultivating the earth, so, too, there are conditions just as certain, and laws just as definite that must be observed in developing the intellect and in cultivating the soul.

If we would have orchards laden with desirable fruits we must plant the trees and prune and care for them till they are old enough to bear. We must not expect to gather grapes from thorns, nor figs from thistles.

The young and tender twigs are easily bent and given direction. Grafting is done most effectively on branches of a single year's growth.

Youth is the time for education.

Parents, for the most part, recognize this fact and are anxious to furnish all the conditions necessary for the education of their children. What are some of these conditions?

THEY CAN PROVIDE GOOD SCHOOLHOUSES.

Many of the schoolhouses, especially in the country districts, are a disgrace to the community in which they are found.

They are dark and dilapidated structures, close to the muddy roadside, without shade-trees and without beauty or attraction of any kind. In winter they are poorly heated and not a thought is given to ventilation in any way.

If some of the money that is spent in erecting handsome jails and prisons were spent in making schoolhouses more attractive and comfortable, there would be fewer inmates of the prison and more of the school.

Let our schoolhouses in both country and city be made homelike and cheerful. Let them be painted and have shutters for the windows. Let a tower crown the summit and a bell swing to and fro. Let them have a play-ground and trees to shut out the scorching sun. Let them have good seats, good blackboards, and pictures on the wall.

All this can be done with but little expense to any one and it is money well spent. If we would have taste and refinement in our homes our chil-

dren must be surrounded by these things in our schools.

A good schoolhouse in any community will raise the value of all the property in the township and is the surest indication of thrift and prosperity.

SECURE THE BEST TEACHERS.

In this matter of education good teachers are of more importance than all other things put together.

The idea that any one can teach school is erroneous. The best teachers are, in a sense, "born teachers."

Scholarship alone will not make the good teacher. There must be a love for learning, a love for children, and an earnest desire to assist others in acquiring knowledge.

The true test of the good teacher is results. The tree must be known by its fruits. But who is to be the judge? Too often the matter of selecting good teachers is left to those who are not competent to judge.

Politics, or family, or church relationship is considered of first importance, and as a result, the children and the schools are made to suffer. The

best teachers, noting this, soon leave the profession.

LET CHILDREN HAVE TIME TO GO TO SCHOOL.

Parents make a great mistake by keeping their children at home to work when they should be in school. The school age does not last always. The seed must be sown in the proper season or there will be no crop. Better give the child more education and less money.

There are parents who will give a boy a $400 diamond and a four-cent education, and then wonder that the young man makes a failure in life.

There is such a thing as a whole community becoming like a great overgrown boy whose physical development is entirely out of proportion to his mental acquirements.

Noble thinking is necessary to noble living and doing.

In order to think nobly and act wisely it is necessary to know what has been thought and done in the past, what is doing at the present time, and what is anticipated by the most thoughtful people.

Assimilation is as necessary to the mind as to

the body. Character is a matter of slow growth, and character is the true purpose of all education.

FURNISH CHILDREN WITH BOOKS, PAPERS AND MAGAZINES AT HOME.

Beecher once said: "A home without books is like a room without windows. No one has a right to bring up children without surrounding them with books."

It is not too much to say that every parent should at least take the best county papers for himself, a good journal for his children, a good magazine for his wife.

It is an excellent idea also to encourage children to build up a library for themselves.

The home should be the most pleasant and happy place in the world for the children. Let them have their sports, their toys, their games, and their books. If parents would give more attention to these things there would be fewer children on the streets, running in bad company, and contracting habits that lead to crime and ruin.

Home influence has more to do with forming the character of children than all other things combined.

There is truth in the saying that "the foot that rocks the cradle rocks the world."

PARENTS MAY FURNISH THEIR CHILDREN WITH PROPER GAMES AND AMUSEMENTS.

Play is a legitimate part of child-nature. But play, like every other good thing, needs oversight and direction. At very little expense children may be furnished with ball and bat, croquet and tennis, games of history and authors, and such other amusements as are at the same time educational and refining. These things cost a little to be sure, but you can't raise even a pig or a calf without some expense and attention. The best apple in the world has been cultivated from the thorny crab. Good men and good women are not a matter of chance. What we want is not more children but children of a better brand.

PARENTS MAY TRAIN THEIR CHILDREN TO HABITS OF SAVING AND INDUSTRY.

There are children who spend enough for candy, trinkets, and chewing-gum to buy a good library or pay their way through college. It is habit that tells. "Habit forms character, and character determines destiny."

We would not have children stingy and penuri-

ous, but we would have them considerate in the matter of spending money. We would also have them trained to habits of industry.

It is not well for children to have servants to wait on them and to come at their bidding. They should be taught to shine their own shoes, and to assist in doing the work of the home.

As a rule the boys and girls who do the best in their studies are the ones who are taught to work at home.

Getting an education means work. Money will not give it. Social standing will not give it. Work alone will give it.

PARENTS MAY SEND THEIR CHILDREN TO COLLEGE.

Whether it is a good investment to send a boy or girl to college depends largely upon the boy or the girl. I know one good old farmer who mortgaged his farm in order to send his son to college. The boy turned out to be a dude and now the old man's farm is likely to be sold to pay the mortgage and the old man and his family left without a home.

I recall another instance in which a mother who owned a little place of twenty acres, worked

in the field, raised chickens, sat up all night to sew, and made every sacrifice in order to send her son to college. That young man is now president of one of the leading colleges of the West, and the mother, after seeing both her daughters well educated and settled in life for themselves, now enjoys a comfortable home and has everything that money and true worth can supply.

Parents, for the most part, are not very different after all. They all want to see their daughters marry well and have happy homes, and to see their sons become strong and manly men with a profession or a prosperous business as a means of support and independence.

Where boys and girls appreciate their opportunities and study well in their home-schools it is a good idea, if possible, to send them to college, otherwise it is likely to be money thrown away. It takes application, pluck, and determination to get an education even in college.

PARENTS MAY LOOK TO THE COMPANIONS OF THEIR CHILDREN.

If we go back in recollection to the days of our childhood we will be surprised at the number of things we learned from our companions.

Bad habits are more contagious than good ones.

One bad companion can undo all the influence for good that comes from home, school, and church.

Evil association has blighted the life of many a promising boy or girl. Nameless vices and corrupting habits are born and bred in bad company.

Parents should themselves be the companions of their children and be frank and careful to explain many things that all young people should understand.

Happy is the child whose companions are above reproach.

PARENTS MAY TEACH THEIR CHILDREN TO PUT INTO PRACTICE WHAT THEY LEARN AT CHURCH AND SUNDAY SCHOOL.

If there is any one thing that impresses itself upon teachers more than another it is the total disregard of children for what they learn at church and Sunday school.

When a child lies, cheats, or steals, or is disobedient at school it reflects not only upon the parent and home, but upon the church and Sunday school as well.

The ideas of honor, of duty, of conscience, of doing right because it is right, and of the fear of God need to be brought out more clearly and impressed more deeply upon the hearts of children at home and in the church.

The preacher cannot but feel his responsibility. The church as well as the school must be judged by its fruits.

INFLUENCE AND EXAMPLE OF PARENTS.

Example teaches more than precept. Parental control and advice amount to but little if the example of the parent is not what it should be. Hence this matter of educating children enjoins care and proper conduct on the part of parents. Children are keen observers and are quick to detect shams and pretensions.

But little good comes from talking and advising against the use of tobacco if the father chews and smokes, or against strong drink if the parent is not strictly temperate, or against bad language if the child hears it daily from the head of the family.

Morally parents should strive to be what they would have their children to become.

"A great part of our education," says Emer-

son, "is sympathetic and social. Boys and girls who have been brought up with superior people show in their manners an inestimable grace."

Dr. Holland says: "All children on arriving at manhood and womanhood should be the self-governed companions and friends of their parents."

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

THE VALUE OF AN EDUCATION.

Education is the only interest worthy the deep, controlling anxiety of the thoughtful man.—Wendell Phillips.

Education is a better safeguard of liberty than a standing army.—Edward Everett.

Education and freedom are the only sources of true greatness and true happiness among the people.—John Bright.

Some one has said that men are great in proportion as they look to the future and work for the future. The student should keep one eye on the book and the other looking twenty years into the future.

Life is short enough for the accomplishment of any great work even if we begin to specialize as soon as we are out of the cradle.

We admire the young Napoleon who, at the age of seven, read the lives of Alexander, of Xenophon, and of Hannibal, and then and there resolved to be a greater soldier than any of them. We admire the poet Pope who wrote verses before he could talk plain, and who, in spite of his

infirmities, set out at the age of twelve to be the greatest poet of his time.

We admire the young Edison who, while a mere boy, left home and friends and submitted to almost every privation in order that he might find out the secrets of electricity and bring them before the world.

It is this deciding upon some one thing at an early age, this setting the eye on a single star, that has distinguished the great men of every age and of every pursuit of life. It is the old story, but it is just what it takes to build up character and accomplish something in life. And in this age of specialties there is more need than ever before of having some definite purpose in view, and of bending every energy to the accomplishment of that end.

EFFORT AND DESIRE.

Labor and self-denial are the price of all excellence. We are the architects of our own fortunes. Teachers may help us; parents may help us; friends may help us; we may have every advantage that wealth and wisdom can produce, but unless we have a *desire* within ourselves and

a *determination* to do something and be something in the world, all else will be in vain.

The young eagle is not content to remain in the nest till its overgrown body cannot be borne up by its feeble wings.

The restlessness that we sometimes feel, the dissatisfaction with our present condition, the longing for a higher life and a nobler work, the desire to be useful and independent, are but natural to the growing soul.

Many young persons make a mistake by suppressing these feelings and by allowing themselves to be satisfied with their present condition. There is not much hope for the young man or the young woman who is content to drift with the current, and who has no aspiration to rise above the level of a commonplace life.

> "So when the restless impulse rises, driving
> Your calm content before it, do not grieve;
> It is the upward reaching and the striving
> Of the God in you, to achieve, achieve!"

Happiness is not found in inaction, and the promptings and desires of the growing soul should not be unheeded.

Without a noble aspiration how can we ever hope to attain to noble manhood and womanhood?

Holland says that the happiness of the present consists of that delightful discontent which the hope of better things inspires.

Desire of itself is not enough. There must also be the will to choose and to do.

Desire with action makes the hero. Desire without action makes the day-dreamer and the builder of "castles in the air."

Desire is not something that is beyond our control. It is within the reach of the human will to create and foster a desire. When we say *I will,* the thing is done—the resolution is formed, the desire follows, and life's victories are half achieved.

If *desire* is one of the strongest things in the world, the *will* is one of the most irresistible. Emerson says: "Nothing is impossible to the man who can will."

"A cultivated man, wise to know and bold to perform, is the end for which nature works, and the education of the will is the flowering and result of all this geology and astronomy."

SELF-DENIAL.

Self-denial is the basis of all true greatness and of all noble achievement. Not only must there

be a hoarding of our strength for heights that we would climb, but there must be expenditure of strength in the work of preparation. It is a case of

LIFE FROM DEATH.

The coral builds beneath the seas
Its branches graceful as the trees;
Round after round it strength must give,
Then die that higher life may live.

We die to live! As science shows,
The leaf decays to feed the rose,
The rose the world doth beautify—
A thing of beauty cannot die.

We die to live! Why then with tears
Bewail the hopes of vanished years,
When we, o'er ruins wrought by time,
May build new structures, more sublime.

The value of an education is shown by the sacrifice that people are willing to make in order to secure it.

A good education costs money, but money alone will not buy it. It requires effort on the part of the one who would possess it.

He who learns without effort, usually forgets just as readily, and seldom appreciates what he has acquired.

Self-denial is a thorny bush, but its fruits are abundant and sweet.

ENJOYMENT.

The educated person sees beauties that are not revealed to the uneducated, he hears a music that to others is not audible, he is conscious of a life that is deeper and broader and higher than is possible for the person who is not educated.

Time is for him filled with the riches of creation.

The past has in store the wisdom of the ages since the world began.

The present is filled with delight and joy. The future invites him onward, while hope and faith lead the way.

If a person could live only thirty years, it would show wisdom on his part to spend twenty years of that time in study that would prepare him to live the other ten.

CHARACTER.

Education broadens and enriches character in every way.

It develops the various faculties of the mind, it strengthens and directs the will, it calls out and quickens all the finer sensibilities of the soul, and

thus makes man master of himself. enables him to control the forces of nature, and makes him a light and a power for Christian influence and good among his fellow-men.

There is nothing that compensates for physical defects or lack of comeliness so much as education.

A fine appearance is all right if there is anything back of it, but there is no one who will ultimately fare so poorly as will the one who relies upon appearances and good looks alone. Let us add to our good looks, manners, and to manners knowledge, and to knowledge character, and then we will indeed be equipped for the work of life.

WHAT EDUCATION WILL DO.

1. *It makes more efficient workmen.*

An educated man will saw a board better than one who is not educated. He will dig a post-hole better. He will raise more corn on an acre, more potatoes in a hill, and he will get better prices for them in the market. He will suit means to ends; study the soil and the rotation of crops; drain the swamp and make it the most fertile field on the farm. When one kind of fruit fails he will

fall back on another. He hunts the rich fence-corner and plants a peach-tree and near the wood-shed he plants a vine to furnish shade and clusters of grapes at the same time. He lives close to Nature, loves her as a mother, and employs her forces in a thousand ways to do his service.

2. *Education leads to invention and discovery.*

Nearly all the practical inventions and improvements of machinery are the result of education. As soon as a man is educated he begins to think and to cast about him for a better way of doing things.

It is the educated man, too, that finds out the hidden treasure and makes the desert blossom as the rose.

When the soil is poor and the hills steep he looks for wealth beneath the surface and finds it in the form of coal, iron-ore, gravel-banks, clay-pits, or quarries of the choicest building-stone. Mr. Moody, in one of his sermons says: "How often do men live and die poor just above mines of wealth, and how often has famine been the inmate of households when rich treasures were hid beneath the hearth."

Dr. Wayland says: "All the happiness of man is derived from discovering, applying, and obey-

ing the laws of creation; and all his misery is the result of ignorance and disobedience."

3. *Education enables workmen to use and repair machinery.*

We live in the age of machinery. Our bread is planted and made by machinery. Our clothes are made and repaired by machinery.

Every workman may be said to be successful in proportion as he is able to understand and use machinery. How important then that he should have some knowledge of physics, or at least have a discipline of mind that will enable him to be ingenious in his own way.

4. *Education prolongs life and makes men capable of greater enjoyment.*

> "For what avail the richest gifts of heaven
> When drooping health and spirits go amiss?
> How tasteless then whatever may be given!
> Health is the vital principle of bliss."

Statistics show that educated people live longer than those who are not educated. Education leads to self-preservation. It calls attention to the laws of health and to ways of preventing disease, and thus leads to happiness and enjoyment.

5. *Education makes better citizens.*

The fundamental principles of our government

are based upon education. As Dr. Beecher says: "We must educate! We must educate! or we must perish by our own prosperity. If we do not, short will be our race from the cradle to the grave."

Horace Mann sounded the key-note when he said: "There is not a shout sent up by an insane mob on this side of the Atlantic, but it is echoed by a thousand presses and by ten thousand tongues, along every mountain and valley on the other. There is not a conflagration kindled here by the ruthless hand of violence, but the flame glares all over Europe, from horizon to zenith.

"Monarchs point to these things as fruits of the growth, and omens of the fate of republics.

"The example of the ages that are past, the hope of the ages that are yet to come, unite their voices in an appeal to us. They implore us to think more of the character of our people than of its numbers.

" They enjoin upon us a more earnest, a more universal, a more religious devotion to the culture of the youthful mind and heart of our nation.

"Their gathered voices assert the eternal truth that in a republic ignorance is a crime, and that

private immorality is not less an opprobrium to the State than it is guilt to the perpetrator."

6. *Education is the best remedy for strikes and labor agitations.*

Nine-tenths of all the law-suits of the country are the result of ignorance and misunderstanding, and the same may be said of strikes and lockouts. Labor and capital are inseparably connected. It is only by the harmonious cooperation of the two that the greatest good can result, and this state of things can be brought about through education alone. The duties of citizenship are not enough; side by side with these must be the duty of man to man. Creeds must widen; crafts must crumble. Instead of being content to hear the philosophy of the golden rule echoed from the pulpit once a week, it must be talked at the fireside, carried into the shop, and wrought into the whole fabric of our social structure.

Selfishness is the offspring of ignorance. The educated workman has a sense of justice and of duty that is wanting in the uneducated. The capitalist who manages his finances according to the principles which result from a broad and liberal education has never yet failed to succeed.

The profit-sharing system so successfully practised in many places is the result of education.

"New occasions teach now duties."

Time and experience are necessary to many things.

Progress sometimes seems to turn backward.

"Yet we doubt not through the ages,
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

7. Education leads to saving of wages and to independence.

The rate at which our almshouses and charitable institutions are filling up is alarming to every thoughtful American. And this, too, in a land where the boast is that opportunities are greater than in any other country in the world. But what must be the inference when we learn that four-fifths of all our paupers are uneducated persons?

Of the thousands of unemployed all over our land to-day, how many of them are so because of a lack of education?

For the most part they are able to do but one kind of work, and when there is no demand for that, they are helpless and dependent.

Every thoughtful man and woman looks forward to the time when old age will come creeping on—when the hand will lose its cunning, the eye its brightness, and the step its firmness.

Even when we are young and strong it is well to have something laid by for a "rainy day," but it is still better to live modestly and lay by a little every year to support us in old age.

Education is the surest means to lead to this result. It is the educated man who lays by his money instead of spending it for drink.

He takes a few shares in a building association, buys a few acres of land, has his life insured, and, although he may never be rich, he will at least be thrifty and independent.

8. *Education makes men and communities morally and socially better.*

An ignorant community will be a selfish community. It will be a dishonest community. It will be a quarrelsome community. Just in proportion as education and intelligence come in, vice and meanness disappear.

Education means better homes, better clothes, better food for the table, and better prices for the products of labor.

It means schoolhouses for the children,

churches for the families, social gatherings for the people, pictures for the wall, lectures, books, papers, and magazines.

It means light, life, cheerfulness, health, and happiness everywhere. Man cannot live by bread alone. These mental, moral and social natures of ours must all be satisfied, as well as our physical nature.

The materials of the world are for man's service, and his happiness and prosperity will be in proportion to the intelligent use he makes of them. But these better things do not come by chance. As we sow, we shall reap. Better if need be to spend half our life in educating ourselves and preparing to live the other half intelligently and well.

It is evident then that

EDUCATION PAYS.

We have seen that it makes more efficient workmen, that it leads to invention and discovery, that it enables workmen to understand machinery, that it prolongs life and makes us capable of greater enjoyment, that it makes better citizens, that it is the best and surest means of doing away with strikes, that it leads to saving and independ-

ence, and that it makes men and communities morally and socially better.

All writers on matters of education and political economy agree that it is cheaper and better to educate for the prevention of vice and crime than to attempt reformation in any other way.

Horace Mann truly says, "After the age of twenty-one few men commence a course of virtue or abandon one of vice."

As every miner carries a lamp suspended from his cap, so every citizen of a republic should bear the lamp of intelligence, not to direct his own efforts only, but to enlighten others as well.

We congratulate ourselves that "Not many generations ago where we now sit, circled with all that exalts and embellishes civilized life, the rank thistle nodded in the wind, and the wild fox dug his hole unscared."

If we would perpetuate our republican institutions, if we would show to the world the example of a people rich, happy, and prosperous, and at the same time capable of self-government, if we would provide a sure means for the wealth and happiness of our posterity, we must live and labor for the cause of education.

"How priceless is a liberal education! In it

self what a rich endowment! It is not impaired by age, but its value increases with use. No one can employ it but its rightful owner. He alone can illustrate its worth and enjoy its rewards. It cannot be inherited or purchased. It must be acquired by individual effort. It can be secured only by perseverance and self-denial. But it is as free as the air we breathe. Neither race nor nationality nor sex can debar the earnest seeker for its possession. It is not exclusive, but inclusive in the broadest and best sense. It is within the reach of all who really want it, and are brave enough to struggle for it. The earnest rich and worthy poor are equal and friendly rivals in its pursuit, and neither is exempted from any of the sacrifices necessary for its acquisition. The key to its title is not the bright allurements of rank and station, but the simple watchword of work and study. A liberal education is the greatest blessing that a man or woman can enjoy, when supported by virtue, morality, and noble aims."
—PRESIDENT McKINLEY.

CHARACTER AND AMERICAN CITIZENSHIP

Everywhere we see unfolding
  Endless forms of truth and might,
System growing out of chaos,
  Darkness giving way to light.

The principle of freedom characterizes our government above everything else.

Freedom of thought, freedom of conscience, freedom of action—these we have bought with a price and they must be cherished or our government cannot stand.

Out of these principles of freedom comes the importance that we attach to the individual.

Opportunity rocks the cradle of every child of the land.

There may be caste of a certain kind, but nothing that can defeat true worth in its efforts to achieve success.

The rail-splitter and the canal-boy make their way to the President's chair.

The newsboy enlightens the world with his

electrical genius, and the world in return pours out its gold at his feet and opens its doors to do honor to his name.

Even the modest schoolmistress may achieve renown, and, like Frances Willard, do a work that will cause her name to be held in grateful remembrance for generations yet to come.

HOPEFUL OBSERVATIONS.

We turn to the pages of history and from what is there recorded we gather inspiration for the present and hope for the future.

We trace the march of civilization out of Egypt, Asia, Greece, Rome, France, Britain, to America.

But let us not flatter ourselves that we are the "heirs to all the ages," and that, no matter what course we may pursue, our permanence and our prosperity are assured.

We see a small band of sturdy Pilgrims land on the bleak New England shore and begin a prosperous colony.

We see an army of patriotic soldiers battling for independence, and a new nation founded, "a nation conceived in liberty and dedicated to the proposition that all men are created equal."

We see our fathers and our brothers leave business and home and go forth to the defense of the Union, and the curse of slavery driven from our land.

In the meantime wealth has not been used entirely for its own selfish ends.

Asylums have been built for the unfortunate.

Schools and colleges have been richly endowed.

We are beginning to see, too, that some things that seemed threatening at first may prove to be blessings in disguise.

The English and the French owe much of their greatness to the fact that they were originally made up of different nationalities.

Our motley population, gathered from every nationality in the world, is bound in time to be one of permanence and strength.

The strongest steel is made from a mixture of several ores.

But our people must be fused together by the spirit of patriotism and common interest.

Not till this is done can we dwell in peace at home, or receive due honor and recognition abroad.

Our Yankee ingenuity has enabled us to handle many perplexing questions.

Socialism we now define as "cooperation," or "the practical application of Christianity to the affairs of life."

Thus, like the oyster that turns the irritating grain of sand into a pearl, we have disposed of that menacing subject—at least for a while.

The Australian ballot system has been introduced as a means of defending the individual in his right of voting.

The little flag that he passes on his way to the polls is a gentle reminder of what it means to be a citizen of a free country.

It might be well, too, if a fine, or some other punishment, were imposed upon every able-bodied man who stays away from the polls on election day.

Education is becoming more general than ever before.

Our public-school system is growing in favor.

The newspaper is becoming a great influence for good.

"Light," says the sage of Concord, "is the best policeman."

The printing-presses of the land, like the dynamos in the engine-houses, are so many sources of power and of light.

The churches, too, are doing a noble work. There is more harmonious religious feeling throughout the land than ever before. Petty differences of creed are being forgotten. Men are getting tired of looking for heaven with a telescope and trying to find God with a microscope.

More attention is being given to the world here and now.

From every pulpit questions of sociology, of patriotism, and of citizenship are freely discussed.

The home and home influence is receiving attention too.

Happy homes give permanence, thrift, purity, and inspiration to a nation.

> "The world uncertain comes and goes,
> The lover rooted stays."

A roving population is a dangerous element in a country.

The good old vicar of Wakefield said: "He who marries and raises a family does better than he who remains single and talks only of population."

DEMANDED OF THE INDIVIDUAL.

The age in which we live is just as full of opportunities as any that has passed.

The individual is just as important to-day as ever before.

Three things, in the midst of all these advantages, we have a right to demand of every individual:

1. That he be strong in body.

It is not enough that the body be free from disease.

It should be fully developed, and so under the control of the will that it may combine endurance and skill.

Temperance is necessary in all things.

Bad habits must be avoided or broken up.

Strong drink must be shunned.

Tobacco in all forms must be put aside.

Regular hours of sleep are necessary.

Nameless vices and indulgences must be avoided.

The Epworth League and Christian Endeavor societies are doing good work in this line, and young people in country as well as city should belong to these noble bands.

Those organizations are best for young people which best enable them to do something for themselves.

For, as Emerson says: "With sympathy, and

with manifold old sayings of the wise, we accompany the youth to the gate of the arena; but it is certain that not by strength of ours, but only by strength of his own, he must stand or fall."

2. The second thing that we have a right to demand of the individual is that he have a clear head.

Knowledge of itself is not enough.

There must be discipline that will give to mind, as to body, endurance and skill.

People have made progress in civilization just in proportion as they have encouraged and promoted education.

A monarchy may endure without the education of the masses of the people, but a republic, never. Youth is the proper time for education.

"Men are cast iron; children are wax."

The aim of all education is to make good citizens.

Civics should be added to the required studies in all our public schools.

Better have fewer lessons in the geography of old countries and give some attention to the principles of citizenship, of patriotism, and of our government.

A very small per cent. of our youth ever go to college, or even to the high schools.

A few bright lights are not enough to preserve our nation.

Education in patriotism and in the duties of citizenship must reach the individual, and as some one has truly said, "Whatever we wish to appear in the life and in the homes of a people we must put into the schools."

The question may be asked whether girls should be required to pursue such a study as civics. Most certainly they should. If we educate a boy we educate a single voter, but if we educate a girl we educate a whole family.

Half the men who to-day are honorable and devoted citizens of our land are so because of the influence of their mother.

3. Another thing that we have a right to demand of every individual is that he have a pure heart.

Morality is the object of all government.

Without morality education is a curse.

It is possible for a people to have the best form of government in the world and yet be most poorly governed.

We say that the family is the basis of our gov-

ernment. But for morality we must go a step further back and begin with the individual.

The best things well up from the depths of the individual soul. As are individuals, so the family, the community, the county, the state, the nation.

The individual, too, must be held responsible for his acts and not be allowed to dodge behind society, party, or corporation.

It is the pure heart of the individual that must furnish the motives for noble action.

DUTIES OF CITIZENSHIP.

The great privileges that we as American citizens enjoy have corresponding duties.

1. In the first place it is the duty of the majority of our people to stick to the farm.

It is to the farm that we must look for strength of body, of mind, and of morals.

Cowper says:

> "God made the country
> And man made the town."

It is a bad indication when people flee from the country to the cities and towns.

The country home should be made beautiful and attractive, and children should be taught to

love it for its associations, for itself, and not merely for the loaves and fishes.

As a rule, we get out of a thing in proportion to what we put into it.

When we give the best we have to the farm, the farm will yield its best in return.

> "Cleave to thine acre; the round year
> Will fetch all fruits and virtues here;
> Fool and foe may harmless roam,
> Love and lovers bide at home."

2. Independent thought is another duty of citizenship.

When men trust their own judgment of things they are not likely to err.

Politicians boast that they can "sway the minds of the masses" and cause them to vote any way they desire.

We believe that as steel sharpeneth steel, so mind sharpeneth mind, and that, as Franklin says, "It is only by the clash of ideas that sparks of truth are struck out, as from flint, to enlighten the road of progress."

But the object of all such contention should be to find the truth, and it would be well, as "Sunset" Cox used to say, to infuse into our politics

more sunshine which is love, and less shadow which is hate.

Read the papers, attend debates, and political meetings, but, above all,

> "Think for thyself; one good idea
> But known to be thine own
> Is better than a thousand gleaned
> From fields by others sown."

3. Loyalty to conscience is another duty of every citizen.

Conscience never fails to direct to the path of duty.

George Macdonald says:

> "I need not search the sacred book
> To find my duty clear;
> Scarce in my bosom need I look,
> It lies so very near."

Conscience is to the individual what the compass is to the captain of the ship.

In speaking of the perils of our country Lowell says: "Our healing is not in the storm or in the whirlwind; it is not in monarchies, or aristocracies, but will be revealed by the still, small voice that speaks to the conscience and the heart, prompting us to a wider and wiser humanity."

Independent thinking and loyalty to conscience will lead to right action.

Men will work and vote for principles, and when that day comes all will be well.

4. Patriotism is another duty that appeals to all.

We have seen how men in the past have loved their country better than their homes, their families, than even their own lives. Their example should inspire us with appreciation for the great inheritance that is ours.

We say that "Truth crushed to earth will rise again," but it is our duty to see that truth shall not be crushed to earth, and that our flag shall not be trailed in the dust.

Prevention is a better remedy for evils than bloodshed and war.

If the Englishman is proud of his country, scattered as it is all over the world, so that, as he boasts, "The beat of the morning drum encircles the earth"; if the Frenchman will lay down his life for his narrow neck of land: if the Swiss peasant loves his mountain heights, and the Norwegian his cold and rocky cliffs; if the Scotchman delights in his dreary moors. and the Irishman thinks his little island of poverty the dearest

spot on earth; if even the despised Chinaman dreads to die outside of his native land, what should be the devotion of Americans to this the grandest land that ever God's sunlight shone upon, and under the best government that God ever put it into the heart of man to conceive?

"What constitutes a state?
Not high-raised battlement or labored mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No: men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude,—
Men who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain."

"God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands:
Men whom the lust of office does not kill:
Men whom the spoils of office cannot buy;
Men who possess opinions and a will:
Men who have honor,—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking."

Next to being able to express a good thought yourself is to be able to quote it from another.—Emerson

BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please;
A heart that can feel for another's woe,
And share his joy with a genial glow·
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blessed with content and health,
Untried by the lusts and cares of wealth;
Lowly living and lofty thought
Adorn and ennoble the poor man's cot;
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore;
The sages lore and the poet's lay,
The glories of empires passed away;
The world's great drama will thus unfold
And yield a pleasure better than gold.

—Alexander Smart.

CHARACTER.

By character is meant those established and fixed tendencies that are so strong as to give direction to conduct.—Baldwin.

We gradually make our characters by separate acts of will, just as a blacksmith by separate blows beats out a horseshoe or an anchor from a shapeless mass of iron.—Halleck.

Character is the supreme end of all home training and all school work.

As we sow habits in muscle and nerve and brain, so shall we, and those who come after us, reap in aptitude, in skill, and in character.—Roark.

We inherit a nature, but we acquire a character. Habit forms character, and character determines destiny.—Hill.

Education is the outworking of God's design into character.—Parker.

Character is both a result and a cause—a result of influences and a cause of results.—Garfield.

Stability of character is created on a foundation of definite thought.—Halleck.

In the public school for the people and for the whole people, moral character must ever stand before intellectual culture.—E. E. White.

Character is what we are; reputation is what others think we are.—Dr. Arnold.

Character is the most potential condition of wealth.—Dr. Steele.

Our character is in ourselves, but our reputation is in others.—Beecher.

The atmosphere of the school is formed by the character of its teachers.—Dr. Thwing.

Only what we have wrought into our character during life can we take away with us.—Humboldt.

We cannot live without acquiring character.—Ladd.

The combination of will power with the other mental endowments forms the character of the individual.—Fathergill.

If right character is to be produced in connection with an institution, it must be through the influence of those who have a right character.—Mark Hopkins.

To steal a man's property, to injure his health, or even to take his life, is not so great a wrong as to harm or degrade his character.—Dr. Steele.

Character is organized choices. Culture of will is character building. Character building is pre-eminently the mission of the teacher.—Baldwin.

The slowest thing that can be done in this world is the building up of moral character.—Beecher.

For character building the first twelve years of the child's life are worth all the rest. If the work of these years is not what it should be, all subsequent teaching is of the nature of reformation rather than education.—Horace Mann.

THE WILL.

Theoretical education relates to the intellect; practical education relates to the will.—Froebel.

Arrested development of will produces blind followers of custom.—Preyer.

Education must lay stress on the truth that nothing in the world has any absolute value except will guided by the right.—Rosenkranz.

The end of education ought to be to associate and unite desire and will—to bring into accord pleasure and duty.—Compayre.

Conscious will is the only true basis of moral action, while weakness of will is the greatest enemy of moral culture.—Greenwood.

The power of dismissing a subject from the mind is an exercise of will.—Bain.

The education of the will is the essential part of moral education.—Compayre.

The purpose of moral education is not to add to a pupil's knowledge but to affect his will.—Harris.

Strength of will is the power to resist, to persist, to endure, to attack, to conquer obstacles,

to snatch success from the jaws of death and despair. It is the most vital element of character. —James Freeman Clarke.

A man's being in a good or bad humor depends upon his will.—Dr. Johnson.

Feebleness of will brings about weakness of head and of heart.—Amiel's Journal.

To give firmness to the will, to quicken it, and to make it pure, strong and enduring, in a life of pure humanity, is the chief concern in instruction and in school.—Froebel.

> Every man stamps his value on himself;
> The price we challenge for ourselves is upon us;
> Man is made great or little by his will.
>
> —Schiller.

HABIT.

The whole of character may be said to be comprehended in the word "habits."—Dr. Todd.

The teacher should spare no wise effort to drill his pupils into habits of cleanliness, neatness, orderliness, punctuality, courtesy, quickness, accuracy, obedience, and veracity.—Roark.

Cultivate the habit of always seeing the best in people, and more than that, of drawing forth whatever is the best in them.—Cuyler.

The great thing in all education is to see to it that the habits of the child are of the right kind. —Koran.

Education is but the acquisition of a body of good habits.—Compayre.

The proper way to break a bad habit is to put a good habit in its place. It is the surest and safest antagonism.

The cultivation of moral habits should be carried on with the cultivation of the intellect.—Dickinson.

Happy is the man whose habits are his friends. —Anon.

The habit of punctuality should run through everything pertaining to the school.—Page.

Good habits are always formed under an effort of will. Weeds alone grow without cultivation. —Halleck.

No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay,
Which slowly hardens into man.

—Romanes.

"How shall I habit break?"
As you did that habit make;
As you gathered you must lose;
As you yielded, nor refuse;
Thread by thread the strands do twist,
Till they bind us neck and wrist,
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

—John Boyle O'Reilly.

MORAL INSTRUCTION.

The very atmosphere of the schooi-room should be such as to encourage moral refinement.—Adler.

In moral education, example and training must accompany and supplement precept.—Baldwin.

The one vital condition of effective moral instruction is character in the teacher.—White.

That system of instruction is especially defective which cultivates the intellectual powers, and neglects the training of the affections and moral feelings.—Tate.

The value of proverbs is that they serve as pegs in the memory to which long trains of moral reflection can be attached.—Adler.

The inculcation of moral lessons through fables, after Fenelon's plan, is a practice that modern teaching might profitably adopt.—Compayre.

All teaching should be moral, and that teaching which has not a moral element in it, which is not prompted by the highest virtue, is not right teaching, and should be so branded.—Parker.

Psychology plainly shows that in moral education of the young the *here* and not the *hereafter*,

deeds and not creeds, should receive emphasis.—Roark.

Moral education is everywhere acknowledged to be the most important of all education.—Adler.

Moral lessons that arise unsought, that obtrude themselves on the attention when engaged in other matters, are the most effective of all.—Bain.

CONSCIENCE.

Conscience is the most authoritative impulse of the soul.—Dr. Steele.

Conscience is to the moral universe what gravitation is to the world of matter.—Baldwin.

Conscience is a power within us, not merely a conviction or a purpose.—Clarke.

It is a dangerous habit to neglect the whisperings of conscience.—Gow.

Conscience needs to be awakened, to be enlightened, to be trained.—Clarke.

Happy is he who walks attended by that strong champion, conscience.—Milton.

Conscience forms the transition from moral to religious culture, and reveals the absolute authority of spirit.—Rosenkranz.

> —I feel within me
> A peace above all earthly dignities,
> A still and quiet conscience.
>
> —Shakespeare.

The mariner does not attempt to direct his own magnetic needle, neither should a man attempt to direct his own conscience.—Hopkins.

Labor to keep alive in your breast that little spark of celestial fire, conscience.—Washington.

When peace within the bosom reigns,
And Conscience gives approving voice,
Though bound the human form in chains,
Yet can the soul aloud rejoice.
—Garrison.

What stronger breast-plate than a heart untainted!
Thrice is he armed who hath his quarrel just,
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted.
—Shakespeare.

DUTY.

The sense of duty becomes at last incarnate in our nature and turns into character.—Clarke.

The consciousness of duty performed gives music in the night.—George Herbert.

Everyone is in duty bound to aim at reaching the highest standard of character.—Smiles.

Duty carries the wine of strength and inspiration within itself.—Beecher.

Truth and duty may be hidden for ages, but they remain unshaken as God's throne.—Channing.

The simple duty close at hand,
Was thrust aside for a task more grand;
Alas! no day brings back to me
My vanished opportunity.

—Mrs. Brotherton.

Do the duty which lies nearest thee! The second duty will already have become clearer.—Carlyle.

"I dreamed, and thought that life was beauty;
I waked, and found that life is duty."

So near is grandeur to our dust,
So near to God is man;
When Duty whispers low, "Thou must!"
The youth replies, "I can!"

—Emerson.

Our duty is to be useful, not according to our desires, but according to our powers.—Amiel's Journal.

Duty is a power that rises with us in the morning and goes to rest with us at night. It is the shadow that cleaves to us, go where we will, and which leaves us only when we leave the light of life.—Gladstone.

The sweetest lives are those to Duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The book of Life the shining record tells.
Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. Browning.

SCHOOL MAXIMS.

1. An idea in the head is worth two in the book.

2. Order is heaven's first law.

3. Well arranged time is the mark of a well arranged mind.

4. Harpocrates, the god of silence, carried a cornucopia.

5. Business before pleasure.

6. Idleness is the mother of mischief

7. As we sow, so shall we reap.

8. Where there is a will there is a way.

9. Time and tide wait for no man.

10. Educate for dollars and *sense.*

11. A purpose once fixed, then victory or death.

12. Paddle your own canoe.

13. Whatever is worth doing at all is worth doing well.

14. Be sure you are right, then go ahead.

15. Recite promptly. Every moment of delay is multiplied by the number in the class.

16. A minute of study is worth an hour of musing.

17. He who would have friends must himself be friendly.

18. Experience is a dear school.

19. Not failure, but low aim, is crime.

20. "They are slaves who dare not be
In the right with two or three."

OLD SAWS RESET.

1. Honesty is the *only* policy.
2. Not every man has a price.
3. Right makes might.
4. All is not well that ends well.
5. It is often too late to mend.
6. Don't take the bull by the horns.
7. No one has a right to think as he pleases.
8. Charity should not end at home.
9. When you are in Rome, do as Romans ought to do.
10. Of two evils choose neither.
11. All that some men have they will give for their life.
12. The golden key does not open every lock.
13. Seeing is not believing.
14. Where there is much smoke there is often some envy.
15. Take people as they are, but try to make them better.

THE TEACHER.

The spirit of the teacher is more than his method, and that person is the most valuable in the schoolroom who fills it with sweet reasonableness. —James Russell Lowell.

To know how to suggest is the great art of teaching, and to attain it we must know what will interest.—Amiel's Journal.

The personality of the master of the school is the chief factor of moral influence in it.—Felix Adler.

Nothing pleases me more than to have the class ask questions. It sometimes happens that we spend the hour in what is really a conversation, and the result is most satisfactory.—Mark Hopkins.

Language is ideas done up in bundles.—Preyer.

The golden age of the ear is from four to eight; of the eye, from eight to fourteen.—Hall.

The school should be to the pupil not an intellectual drill-ground, but a second home.—Adler.

The hungry child is indifferent to all things else. —Preyer.

Education cannot create; it can only help to bring to light the hidden life.—Rosenkranz.

After the age of twenty-one few men commence a course of virtue or abandon one of vice.—Horace Mann.

Teaching is a process of psychical activity. Soul judges soul by elective affinity, reaching through and beyond words, silence, looks, and actions.—Amiel's Journal.

Not a philosopher, but Jesus of Nazareth, freed the world from selfishness and bondage.—Rosenkranz.

Much as I respect the ministry of the Gospel, I believe that it must yield in importance to the training of the youth.—Dr. Channing.

> And when the world shall link your names,
> With gracious lives and manners fine,
> Teacher shall assert her claims,
> And proudly whisper, "These were mine."
> —Elizabeth Whittier.

In quietness and in confidence shall be your strength.—Whittier.

I believe that our own experience instructs us that the secret of education lies in respecting the pupil.—Emerson.

The object of education should be not to fill the mind from without, but to direct its energies from within.—Horace Mann.

INSPIRING THOUGHTS.

A ruddy drop of manly blood
The surging sea outweighs.
—Emerson.

If solid happiness we prize,
Within our breast the jewel lies.
—Cotton.

My strength I hoard,
For heights I wish to climb.
—Mrs. Wilcox.

Honor and shame from no condition rise;
Act well your part,—there all the honor lies.
—Pope.

A gentleman makes no noise;
A lady is serene. —Emerson.

"Resolve to be thyself; and know that he
Who finds himself loses his misery."
—Matthew Arnold.

It is well to think well. It is divine to act well. —Horace Mann.

Keep company with the good, and you will be one of them.—Cervantes.

Truthfulness is moral transparency.—Dr. Arnold.

The man of power is always the man of reserved power.—Dixon.

The soul is the only bird that carries its own cage.—Hugo.

The soul will beat the body out of its boots any day.—Wilson.

To offer chances to a dull-witted man is like casting pearls before swine.—John Fiske.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind, dispatch of a strong one.—Colton.

There are men who have one-hundred acres in the soul and only a quarter of an acre under cultivation.—Beecher.

"Do not form opinions blindly,
Hastiness to trouble tends;
Those of whom we think unkindly
May prove to be our warmest friends."

Love is the only thing in the world that if you give you have, and if you keep you lose.—Drummond.

To be a young man or a young woman, with the chance still open to carry into execution a wise theory of self-improvement, is worth more than kingdoms.—W. H. Scott.

The youth who does not look up will look down; and the spirit that does not soar is bound to grovel.—Disraeli

Ask God to inspire you with some great thought, some abiding love of what is excellent, which may fill you with gladness and courage, and in the midst of the labors, the trials, and the disappointments of life, keep you still strong and serene.—Bishop Spalding.

A right spirit transforms the whole person, and the first and highest aim of the educator should be to impart a new heart and a new purpose to those who are under his care.—Bishop Spalding.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—Holland.

GEMS OF THOUGHT.

He who would be a great soul in the future must be a great soul now.—Emerson.

The secret of success in life is for a man to be ready for his opportunity when it comes. Admiral Dewey waited forty years for his opportunity.

"What is defeat? Nothing but education; nothing but the first step to something better."

Childhood shows the man as morning shows the day.—Milton.

Those who live to the future must always appear selfish to those who live to the present.—Emerson.

Books, schools, education are the scaffolding by means of which God builds up the human soul.—Humboldt.

The pleasure of life is according to the man that lives it, not according to the work or the place.—Emerson.

'Tis not enough your counsel still be true;
Blunt truths more mischief than nice falsehoods do.
Men must be taught as if you taught them not,
And things unknown proposed as things forgot.
Without good breeding truth is disapproved,
That only makes superior sense beloved.—Pope.

Don't waste life in doubts and fears; spend yourself on the work now before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Emerson.

Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.—Disraeli.

"Every man is the architect of his own fortune." No, I will take that back. It is only half the truth. Every man is a joint architect with God of his own fortune. "God makes capacity, man makes character." "You cannot dream yourself into a character, you must forge yourself one."

" When pleasurable emotions affect us, the result to our health is restoring and upbuilding. On the contrary, unpleasant emotions are ruinous to the health and good looks. The health-giving emotions are joy, hope, good temper, kindliness, and peace and good will. The destructive ones

are hate, anger, fear, jealousy, worry, and spite. You can have whichever set you choose, with their consequences. Which will you take?"

By the time a child is five years old the world ought to be known to it only as the noble land of God, a vast park made by the Almighty, to whose praise each bird sings its song and each flower flaunts its colored flag. One by one should come to this little mind the principles of love, justice, and duty.—Prof. Swing.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest mistakes. He is the best who wins the most splendid victories by the retrieval of mistakes.—*The Freeman.*

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. Character

is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—Rev. Charles H. Parkhurst.

Thou hast but to resolve, and lo,
God's great universe will fortify thy soul.
Life is too short for any bitter feeling;
Time is the best avenger if we wait.
The years speed by and on their wings bear healing,
We have no room for anything like hate.
Build on resolves, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope,
And dissipate the darkness. Waste no tears
Upon the blotted record of past years,
But turn the leaf, and smile, oh, smile to see
The fair white pages that remain for thee.
—Ella Wheeler Wilcox.

I would not undervalue the culture of the intellect, but would exalt the culture of the heart. —Frances E. Willard.

I've allus noticed that success
Is mixed with troubles, more or less,
And it's the man who does the best
Who gets more kicks than all the rest.
—James Whitcomb Riley.

"Some people pay so much attention to their reputation that they lose their character."

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself.—Smiles.

It is not work that kills men; it is worry. Work is healthful. It is not revolution that destroys the machinery, but friction.—Beecher.

To be thrown upon one's own resources is to be cast into the very lap of fortune.—Franklin.

"When a man does not find repose in himself, it is vain for him to seek it elsewhere."

Labor, by converting five dollars' worth of crude iron into horseshoes, will raise its value to ten dollars; by converting it into table-knives, one hundred and eighty dollars; into needles, six thousand eight hundred dollars; into watch-springs, two hundred thousand dollars; into hair-springs, four hundred thousand dollars.—Thayer.

To persevere in one's duty, and to be silent, is the best answer to calumny.—Washington.

The sandal tree perfumes, when riven,
The ax that laid it low;
Let man, who hopes to be forgiven,
Forgive and bless his foe.

—Saadi.

A man's religion consists of what he does; not what he believes. It is what he is; not what he claims to be.—Beecher.

In our intercourse with others we should strive to be sublime without haughtiness; courteous, without formality; communicative without ostentation.—Dr. Johnson.

The man most fitted to make a success of his own life and to permanently influence that of others is not so much the man of genius as the man of character.

One of the main objects of all education and of all educators should be the development of character in children. It is wrong to "break the will" of a child. One has exactly the same right to break its neck. The will is not to be broken, but to be trained.

Ignorant, careless, or lazy educators "break" character; wise, conscientious, and intelligent teachers make it.—*Baltimore American.*

Public education is the people's effort to form a noble race of men.—Bishop Spalding.

To know how to say what other people only think is what makes men poets and sages; and to dare to say what others only dare to think makes

men martyrs, or reformers, or both.—Dr. Johnson.

The lives of some people are like rivers. They flow peacefully along, following the almost imperceptible tendency of nature, avoiding immovable obstacles by noble bends of condescension, seeking the broad levels on which men soonest settle and longest dwell, daily recruiting from sources nearest heaven, yet always maintaining an onward course.—James Russell Lowell.

The believer makes believers, the striver makes strivers, the lover makes lovers.—Bishop Spalding.

The end of life is character,
  The crown of work is worth,
And to teach the true life of the soul
  Is the noblest work on earth.

—Hezekiah Butterworth

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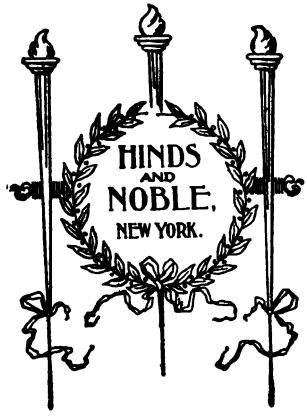

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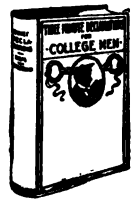

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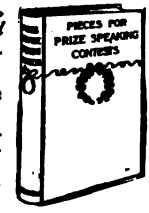

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The truth is that the average writer or speaker is not studying synonyms as an abstract, scientific subject, and therefore has little use for an exhaustive work like Roget's Thesaurus which requires one to search through too many columns of words in order to find the word desired. The writer at work on his paragraph, or the speaker preparing his "extempore speech," generally has on the end of his pen or tongue a certain word that does not come instantly to mind, and he wants to find that word "quick." Such a writer—be he the student at school, the teacher at his desk, the preacher in his study, the penny-a-liner, the stenographer at his keyboard, or the merchant in business hours—is not after an array of out-of-the-way words with which to astonish people. But he is trying to recall one certain elusive word. He knows that word when he sees it; and he wants a book of handy size in which by looking for it, he can see that word without delay.

Now there are already several such books, but most of them don't give the antonyms, or opposites—an extremely useful, and really necessary feature, because enabling one to find the unremembered word even when his only clue is some other word that has the *opposite* meaning.

So while compiling this list of synonyms and their *opposites* we have tried carefully and faithfully to omit words which the average writer or speaker does not care to use on ordinary occasions; but we have with equal care and just as faithfully tried to include just *that* word in every case, which, as we all so often confess, "*would exactly express my idea if I could only recall it*," but which word persists in eluding us though actually on the end of our tongue.

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Mister Chairman!

Not all of us are, but any of us *may* some day be on the directorate of a bank, a railroad, or even of a trust. When the directors' meetings are formal a knowledge of parliamentary rules counts.

If the farmers of a county wish to get together to talk over a plan for road mending, *some*one has to be spokesman, and unless someone knows the simple rules of procedure at meetings "*nuthin 's done*!"

Even if the school girls in Miss Brown's class wish to decide on some token to present to her when they go to the "dee-poh" to see her off on one of "Cook's Teachers' Tours," the meeting must have *some* semblance of order or else 't will be all talk and no token.

Did any young man ever cut any figure at political primary or village caucus if ignorant of the rules of order? Even the sewing circle and the young ladies' neighborhood literary guild and musical circle get into a dreadful tangle unless there is *some* pretense of observing the parliamentary amenities.

Who knows that he will *not* some day be on the board of managers of a baseball nine or pigskin eleven, or even on the greens committee of a golf club! Whatever the occasion, the waste of time is inevitable and the confusion endlessly discouraging if the proceedings are not conformed to the established rules of order.

And can any of us recall a single acquaintance who will *admit* being *ignorant* of the

simple rules governing the transactions of a deliberative body or even of a business meeting! Not one of us but would be ashamed to own up to total unfamiliarity with parliamentary rules. Yet there is not one in a hundred of us whose knowledge of the rules is not humiliatingly hazy. *Why?* Each rule is by itself simple enough. But "procedure" implies a sequence in the transactions, and this implies a beginning, and an ending with the intervening stages of progress, and what "*tangles the meeting all up*" is unfamiliarity with the proper relations to one another of the simple rules, the separate steps—each one simplicity itself.

Is there any BOOK which by clothing the rules of order in simple lucid English, and by arranging them according to their importance in simple lucid sequence, can enable any man or woman of ordinary intelligence, any boy *or girl*, to master them and *to conduct a meeting* without uproar, or even confusion, or even friction? Yes! Such a book is

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In these up-to-date days it certainly is very trying to the wide-awake boy or girl to have to hang the head and confess ignorance when the inquiring parent innocently asks some simple question about *electricity!* Or may-be you are an ambitious boy—your present ambition to appear well in the eyes of the new young teacher—and *she* has just bestowed upon you a smile of mild surprise with, yes, a tinge of disappointment in it, because you could not explain how the current from the storage battery of that automobile manages to set the motor revolving. Hasn't she a right to suppose that any boy now-a-days ought to know at least that much? Suppose, though, that you are a *girl.* Does your brother make you tired, forever telling with his superior air what *he* knows about attraction, repulsion, resistance, pulsations; sparks, sending messages; brushes, switches, coils!

Or is it "up to you" dear parent, or kind teacher? Can you explain even the simple phenomena about which the every-day life of Young America leads him to ask you questions? Would you *like* to be able to answer such questions—that is, do you hate to appear quite ignorant of the very simplest facts regarding the telephone, the telegraph, the electric light, the dynamo? Any of us, all of us, can in an hour learn at least enough about these things to be able to answer any simple question. No need to study or commit to memory. Just read through with reasonable attentiveness the little book that states the facts in clear words devoid of technicalities, and in entertaining style—*and give the youngsters the same chance.* The little book is

The Simple A B C of Electricity

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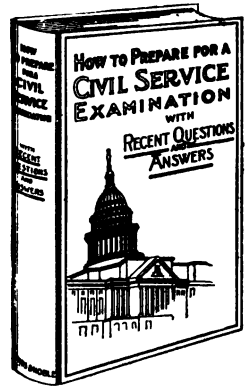
Have you an Assured Livelihood?

Are there among your friends, or are you yourself one of those who would try for a government position, if only you knew *how to apply* for a position, and the kinds of position from which you can choose, and *what to do* to insure your getting on the list after you have applied?

The Government of the United States is the best of employers. Fair compensation, regularity of payment, reasonably sure tenure, tasks which are not too difficult and hours which are not too long, offer strong attractions to young persons of both sexes who have no settled income, and whose ambition does not lead them into independent money-making ventures. Indeed, since the era of exclusive partisan patronage has given way to the non-partisan merit system, under which every American citizen is given an equal chance, the Civil Service has been used by many young men and women as a path to larger fields of effort in private life. They enter Government employ, spend their spare hours in studying law or medicine or finance, and save enough from their salaries to enable them to start in a professional or business career.



The Government, however, desires to secure, not simply competent employees, but the most competent who can be found. Hence the competitive feature of the examinations. If forty persons are examined, and twenty-five of them pass with credit, these are entered on the registers of eligible candidates in their precise order of excellence. The one who has passed with the highest average will have the *first* chance of appointment; the next in order will have the *second* chance, and so on. It is therefore important that one who takes an examination should make the best average of which he is capable; and our book enables him (or her) to make just that kind of preparation which will enable one, without waste of time and effort, to pass the examination to the best advantage.

The examinations are of a practical character. For example,

the applicant for appointment as *post office clerk* who "crams" for examination in *astronomy* and *chemistry* spends his strength to no purpose. It is to save such waste of time and energy that this book is written, so that any candidate may learn from it just what is *necessary*, and what *un*necessary, in brushing up his studies; and what his chances are, all things considered, for making his way into the Civil Service, *and staying there.*

Here is the "Table of the Contents" from the book itself, showing the *general* subdivisions—for the very *complete* details under each of these subdivisions, we refer inquirers to the book:

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Civil Service Rules
Consular Service
Ten Weeks' Course of Study (Being *questions* actually asked in recent examinations.)
Key (Being the *answers* to the questions.)
Index

No part of the book is more practical, and therefore more genuinely helpful and valuable than the "Ten Weeks' Course of Study," and the "Key" to same (last two items of the table). This course of study is in the form of *questions actually asked* at recent examinations; with *the correct answers to them.* It covers all the elementary branches like arithmetic, spelling, penmanship, geography, letter-writing, civil-government, &c., &c., progressively arranged under each branch, so that any one who masters this course of study, is sure to pass well an examination not only for a *government* position; but any applicant for a clerkship in a *business house*, would be practically certain of preferment over other applicants if possessed of the general information on the elementary branches implied by a mastery of this course of study.

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Idleness! Idleness!

Is the father of—well, we all know the long category of ills, of whose paternity poor IDLENESS is accounted guilty. 'Tis a much abused saying—at least in regard to young boys and young girls. That is to say, the idle boy and the idle girl has too often—shall we say *always?*—an excuse in the indifference of the *teacher* and the unconcern of the parent. Dear teacher or dear parent, perhaps you are not *really* supine; still, instead of mastering the situation, we all of us are certainly too prone to sit back, do nothing about it, and simply wash our hands of the whole affair when a boy gets into mischief or trouble through idleness. "Oh," we say, "what else is to be expected! The boy is lazy and therefore is idle, and there's the usual result!"

Pshaw, not one boy nor one girl in a thousand is really lazy! We can't *keep* him idle, once get him interested, however lazy he may have *seemed*! If he *is* unoccupied, *some*one is to blame for not discovering *the* thing which will interest him. Yes, the "laziest" boy will work like a beaver, and incessantly—become industry personified—once his interest is enlisted.

Being a commercial people we are born with bread-winning ingrained in the bone and latent in the blood. Necessity compels it anyway, but we take an *interest* in money "making," apart from the necessity, simply as a consummation. Occupy a boy's leisure time with some work which besides the mental and physical benefit *also* includes *earning*, making money, producing wealth—call it what you will—and you cure his "laziness," dispel idleness, forestall mischief or trouble and—who knows?—assure him a place in the world! The girl, too! Some youngsters are natural workers. Out of school they are forever at something practical, they actually have an avocation. With them there's always "something doing!" *They* don't get

into trouble. *They* have "an interest." *They succeed!* Moreover this kind of boy and girl is a good *pupil*, too. It is for you, teacher; you, parent, to guide the *others*, to set them at *some*thing which will keep *them* from idleness. Give them "an interest" and *they* will succeed.

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The aim of this manual is to facilitate the appreciative study of literature as literature; to concentrate the attention upon the text itself, not upon editorial explanation or comment. It furnishes means by which the student can ascertain for himself the chief characteristics of the book studied. Not to present ready-made opinions for his acceptance, but to help him to see for himself and to judge for himself is the design throughout.

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>
> "About a year ago a copy of your book fell into my hands. As I read it I realized that it was the first treatment of the subject that I had seen that could be presented practically to young, growing minds. I tried it last year, reading and discussing at least once a week, often twice a week, a section or so of the book. From the first reading my girls were as interested in it as in any novel that I had ever read to them. It was our standard pleasure last year. . . . . It is my intention the coming year to use this book as a text-book. I wish you might be present . . . and see with what avidity your points of view are seized upon by young, aspiring minds."

Such unsolicited praise from a President of

the Federation of Women's Clubs of the United States is, however, but one of many testimonials from educators, not to mention both the religious and the secular press. The book is strictly non-sectarian, and so has been heartily commended by periodicals of all denominations — and no denomination.

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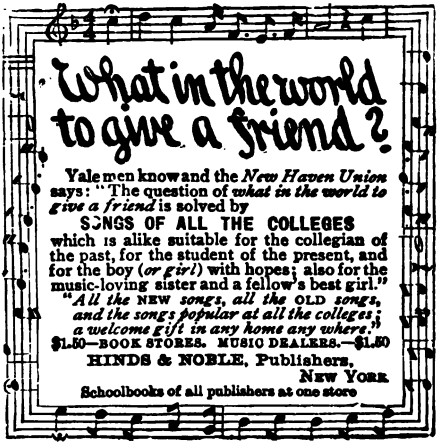
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